Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 12

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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Volume 12

Surat al-An'ām (the cattle)

Surat al-An'ām was revealed in Mecca at night, except six verses of it which they were revealed in Medina.

His statement: ﴿And they have not shown Allah His proper reverence﴾ until the next three verses. And His statement: ﴿Say, ˹O Prophet,˺ "Come!﴾ Up to His statement: ﴿so perhaps you will be conscious ˹of Allah﴾. These six verses were revealed in Medina[1].

(1) As-Suyūṭī stated in ((Ad-Durr al-Manthūr)) 3/3: And Al-Khula'ī recorded in ((Al-Khul`iyāt)) on the authority of Asmā' bint Yazīd, she said: Surat al-An'ām was revealed, accompanied by many angels, they filled between the heavens and the earth. It was revealed in Mecca, including two verses were revealed in Medina: {Say, ˹O Prophet,˺ "Come! Let me recite to you what your Lord has forbidden to you} [Qur'ān 6: 151-152] and the one next to it.

- As-Suyūṭī said in ((Ad-Durr Al-Manthūr)) 3/4: Ibn Al-Mundhir recorded on the authority of Abū Juḥayfah, he said: Surat al-An'ām was revealed all at once, accompanied by seventy thousand angels. It was revealed in Mecca except for: {Even if We had sent them the angels} [Qur'ān: 6: 111], it was revealed in Medina.
- Abū 'Amr ad-Ḍani stated in ((Al-Bayān fī 'ad Āyī al-Qur'ān)) p. 151: Surat al-An'ām was revealed in Mecca except for His statement: {Even if We had sent them the angels} [Qur'ān: 6: 111] It was revealed in Medina, from His saying: {Come} to His saying: {So that you may fear Allah} [Qur'ān 6: 151-153] This is the saying of Ibn 'Abbās, Mujāhid, 'Aṭā ibn Yasār, and Al-Kalbī.
- Then he narrated with his chain of transmission on the authority of al-Kalbī, he said: Surat al-An'am was revealed in Mecca, except for two verses that were revealed in Madinah, about a man from the Jews, and he is the one who said: {And they have not shown Allah His proper reverence when they said, "Allah has revealed nothing to any human being." Say, ˹O Prophet,˺ "Who then revealed the Book brought forth by Moses as a light and guidance for people] [Qur'ān: 6: 91] He said: What was said by Finḥāṣ the Jew, or Mālik ibn aṣ-Ṣayf.
- As-Suyūṭī mentioned it in ((Ad-Durr al-Manthūr)) 3/4 and attributed it to Abī Al-Sheikh, on the authority of Al-Kalbī, and on the authority of Sufyān.
- Ibn Al-Jawzī said in ((Zād Al-Masīr)) 3/3 and Al-Qurtūbī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 6/382 on the authority of Ibn 'Abbās and Qatādah said: It was revealed in Mecca, except for two verses that were revealed in Medina; His saying: {And they have not shown Allah His proper reverence} [Qur'ān 6: 91]

The remaining part of the Surat was revealed in Mecca altogether, at

- He said: {He is the One Who produces gardens—both cultivated and wild—and palm trees} [Qur'ān: 6: 141].
- Ibn Al-Jawzī said in ((Zād Al-Masīr)) 3/2: Mujāhid narrated on the authority of Ibn 'Abbās: Surat al-An'ām is among those that were revealed in Mecca. This is the saying of Al-Ḥasan, Qatādah and Jābir ibn Zayd.
- And Ibn Kathīr said in his ((Tafsīr)) 6/5: Al-'Awfī, 'Ikrimah, and 'Aṭā said, on the authority of Ibn 'Abbās: Surat al-An'am was revealed in Mecca, and perhaps they wanted the majority of the surah; Combining the two accounts of Ibn 'Abbās. This is his success, may Allah have mercy on him.
- Abū 'Ubayd recorded in ((Faḍā'il al-Qur'ān)) p. 240, and Ibn ad-Ḍurays in ((Faḍā'il al-Qur'ān)) (196) and Aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 12/166 (12930) all of them from 'Alī ibn Zayd ibn Jadān, on the authority of Yūsuf ibn Mahrān, on the authority of Ibn 'Abbās, he said: ((Surat Al-An'am was revealed in Mecca at night, in its entirety, and seventy thousand angels descended with it, raising their voices with glorification around it)). However, this report does not contain the word: Pall of them contains the word: praise. Besides, 'Alī ibn Zayd is weak (Ḍa'īf), as in ((Taqrīb at-Tahdhīb)) (4734). And Yūsuf ibn Mahrān was Layyin, as in ((Taqrīb at-Tahdhīb)) (7886), so the chain of narrators is weak.
- Ibn Aḍ-Ḍurays recorded in ((Faḍā'il al-Qur'ān)) (195) and Al-Mustaghfarī in ((Faḍā'il al-Qur'ān)) 2/544 (782) both of them, via Abān Ibn Abī 'Ayyāsh, on the authority of Shahr ibn Ḥawshab, he said: I heard Ibn 'Abbās say: (Surah Al-An'am was revealed all in Mecca, and a procession of angels followed it, raising their voice with glorification, they spread between the heavens and the earth, they had a sigh of glorification, so that the earth almost shook, because of their sighing with glorification with a concussion, until it was sent down.
- This is a very weak chain of narrators. In it Abān Ibn Abī 'Ayyāsh: Ibn Ḥajar said: He is rejected (Matrūk) from the fifth, he died while he was almost one hundred and forty years old.
- See: ((Taqrīb at-Tahdhīb)) (142) and it was narrated by Layth Ibn Abī Sālim on the authority of Shahr ibn Ḥawshab, it was recorded by Isḥāq ibn Rahawayh in his ((Musnad)) 5/175 (2298) from the way of Layth, on the authority of Shahr ibn Ḥawshab he said: Surah Al-An'ām was revealed and with it a group of angels, they spread between the lowest heaven to the earth. As-Suyūṭī mentioned it in ((Ad-Durr al-Manthūr)) 3/4 and added its attribution to Al-Firiyabī and Abd Ibn Hamid, on the authority of Sharh.
- And Layth is: Ibn Abī Sulaym. 'Abdullah ibn Aḥmad said: I heard my father say: Layth Ibn Abī Sulaym is confused in ḥadīth, yet some people reported from him.
- Ibn Ḥajar said about him: Truthful, but was very confused, and his ḥadīth was not distinguished. So he was rejected.
- ((al-'la'l and knowledge of men)) (2691), ((Al-Jarḥ wat-Ta'dīl)) 7/179, ((Al-Majrūḥīn)) 2/231, ((Taqrīb at-Tahdhīb)) (5685).

night. It was accompanied by seventy thousand angels, raising their voices

- The ḥadīth with this chain of transmission is very weak, as mentioned earlier concerning its state of narrators.
- Other methods have been mentioned, as follows:
- It was recorded by An-Naḥḥās in ((The Meanings of the Qur'ān)) 2/397, Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsaṭ)) 6/292 (6447), Al-Ismā'īlī in ((Mu'jam)) 2/551 (187), and Al-Bayhaqī in ((Shu'b Al-Iman)) 5/366 (2210), and Ibn Mardawayh - as in - ((Tafsīr Ibn Kathīr)) 6/6-7 All of them are via Ibn Abī Fadīk, he said: Narrated to me: Umar ibn Ṭalḥah ibn 'Alqamah ibn Waqqās, on the authority of Nāfi' Abī Suhayl ibn Mālik, On the authority of Anas ibn Mālik, he said: The Messenger of Allah (P.B.U.H) said: ((Surat Al-An'ām was revealed with a procession of angels, bridging the gap between the heaven and the earth, for them there was a hum of glorification, and the earth for them trembled, and the Messenger of Allah said: Glory be to my Lord, the Great, three times.
- Aṭ-Ṭabarānī said: ((No one narrated this ḥadīth on the authority of Abī Suhayl-Nāfi' ibn Mālik, except for Umar ibn Ṭalḥah, and not on the authority of Umar ibn Ṭalḥah except for Ibn Abī Fadīk, and Aḥmad ibn Muḥammad As-Sulamī alone narrated it)) Ah.
- Al-Haythamī said: Aṭ-Ṭabarānī narrated it on the authority of his sheikh, Muḥammad ibn 'Abdullah ibn Ars, on the authority of Aḥmad Ibn Abī Bakr As-Sulamī, and I did not know them, and the rest of his narrators are trustworthy.
- I said: Aḥmad ibn Muḥammad Ibn Abī Bakr ibn Sālim ibn 'Abdullah ibn 'Umar: Al-Muzzī mentioned him in ((Tahdhīb al-Kamāl)) 24/486 among the students of Ibn Abī Fadīk. And Ibn 'Asākir mentioned him from the sheikhs of 'Abdullah ibn Sa'd ibn Mu'ādh ibn Sa'd. ((Damascus History)) 29/48. Neither impugnment nor validation was raised about them. He is unknown.
- And Muḥammad ibn 'Abdullah ibn 'Ars: Ibn Mākūlā mentioned him, and he said: (Muḥammad ibn 'Abdullah ibn Ars al-Masrī, narrated on the authority of Ibn Maymūn al-Makkī, Aṭ-Ṭabarānī narrated on his authority ... Al-Muzzī and Ibn Asākir mentioned him from the students of Iṣḥāq ibn Ibrāhīm al-Basrī, a resident of Egypt.
- ((al-Ikmāl)), 6/183, ((Tahdhīb al-Kamāl')) 2/438, ((Tārīkh Damascus)) 8/225.
- he is unknown; neither impugnment nor validation was raised about him.
- The ḥadīth was mentioned by As-Suyūṭī in ((Ad-Durr al-Manthūr)) 3/3 and added his attribution to Abī Al-Sheikh and Al-Salafī in ((Aṭ-Ṭuyūriyyāt))
- B- Aṭ-Ṭabarānī recorded it in ((Al-Mu'jam Al-Ṣaghir)) 1/145 (220) and on the authority of Abū Nu'aym in ((Al-Ḥilyah)) 3/44, and in ((Akhbār Isfahan)) 1/189, from the way of Ismā'īl ibn 'Amr, Yūsuf ibn narrated to us 'Aṭṭiyah, narrated to us Ibn 'Awn, on the authority of Nāfi', on the authority of Ibn 'Umar , may Allah be pleased with him, he said: The Messenger of Allah (P.B.U.H) said: ((Surah al-An'am was revealed to me all at once, and it was accompanied by seventy thousand angels, raising their voices with glorification and praise of Allah Almighty)).
- Aṭ-Ṭabarānī said: No one reported from ibn 'Awn except Yūsuf ibn 'Aṭṭiyah, and

in glorification of Allah. Therefore, the Prophet (P.B.U.H) said: (Glory be to

Yūsuf ibn ʻAmr was the only one to report it.

- Abū Nuʻaym stated in ((Al-Ḥilyah)): Strange from the hadith of Ibn ʻAwn; We did not write it except from the hadith of Ismāʼīl, on the authority of Yūsuf.
- Al-Haythamī mentioned it in ((Majmaʼ az-Zawāʼid)) 7/20, and he said: It was narrated by Aṭ-Ṭabarānī in (Aṣ-Ṣaghīr), and it includes Yūsuf ibn ʻAṭiyyah Aṣ-Saffār who is weak.
- I said: Yūsuf ibn ʻAṭiyyah used to narrate Munkar (rejected) hadith, as in ((Taqrīb at-Tahdhīb)) (7873), and Ismāʻīl ibn ʻAmr - he is Ibn Najīh Al-Bujalī: Ibn Uday said: He narrated hadiths that are not followed up on. Abū Hātim and Al-Daraqutnī said: Weak. Al-Khatīb said: He used to narrate unfamiliar and rejected hadiths. ((Al-Kāmil fi al-Duʼfā)) 1/322, ((Al-Jarh waʼl-Taʼdeel)) 2/190 (643), ((Ḍuʼfā wal Matrūkīn)) by al-Daraqutnī (87), ((The History of Baghdad)) 1/37.
- The hadith was mentioned by Aṣ-Suyūtī in ((Al-Durr Al-Manthūr)) 3/3 and added its attribution to Ibn Mardawayh, on the authority of Ibn ʻUmar.
- C- And on the authority of Jabir, he said: When Surat Al-Anʼam was revealed, the Messenger of Allah (P.B.U.H), glorified Him, then said: ((When this Surah was revealed, the angles filled up the horizon)). Al-Hakim recorded it in ((Al-Mustadrak)) 2/344. Book of interpretation, interpretation of Surat Al-Anʼam (3226). And he said: This: an authentic hadith on the condition of a Muslim; This Ismael is as-Suddī, and Al-Bukharī did not report it. Al-Dhahabī commented on al-Hakim by saying: (No, by Allah, Jaʼfar as-Suddī did not realize it, and it's fabricated. I said: "The meeting between them is possible, because the death of Al-Suddī was in the year 127 AH, and the birth of Jaʼfar ibn ʻAwn in the year 109 AH, and this is a Muslim condition in contemporary times. The men of the chain of transmission of the hadith are Muslim men.
- D - And Ibn Kathīr said in his ((Tafsīr)) 6/6: Al-Suddī said, on the authority of Murrah, on the authority of ʻAbdullah, he said: Surah Al-Anʼam was revealed, accompanied by seventy thousand angels.
- As-Suyūtī attributed it in ((Ad-Durr Al-Manthūr)) 3/3 to Ibn Mardawayh.
- Al-Suddī is: Ismāʼīl ibn ʻAbd Al-Raḥmān ibn Abī Karīmah as-Suddī with Ḍammah of Sīn and Tashdīd Dāl: Abu Muhammad Al-Qurashī, the one-eyed Kufī, of Hijāz origin, residing in Kūfah, and he used to sit in the curtain of the Great Gate in Kūfah, so he was named as-Suddī, and he is as-Suddī Al-Kabīr.
- Al-Khalīlī said: Imams narrated on the authority of as-Suddī, such as: Al-Thawrī and Shuʼbah, but the interpretation that he collected was narrated by Asbāt bin Nasr, and Asbāt did not agree on it, except that the most representative of the interpretations is the interpretation of as-Suddī.
- Asbāt is: Ibn Nasr al-Hamadānī, who is truthful but made many mistakes and He used to narrate unfamiliar traditions, as in ((Taqrīb al-Tahdhīb)) (321). This chain of transmission was authenticated by Sheikh Aḥmad Shākir in his investigation of ((Tafsīr aṭ-Ṭabarī)) 1/155, and he explained that it is a book narration, not a hadith

Allah the most High).

narration; so it is accepted.

- Ibn ʻUday said: He is upright in hadith, truthful, and there is nothing wrong with him. And Ibn Hibbān trusted him.
- ((Al-Irshād)) 1/397, ((The Great History)) of Al-Bukharī 1/361, ((Al-Jarḥ wat-Taʾdīl)) 1/184, ((Al-Kāmil fi Al-Ḍuʾfāʾ) 1/278, ((Maʾrifat ath-Thiqāt)) (94) ((Al-Thiqāt)) 4/20, ((Taqrīb at-Tahdhīb)) (463).
- And once it is: Ibn Shurāḥīl Al-Hamadānī: (Abid trustworthy) as in ((Taqrīb Al-Tahdhīb)) (6562.
- And ʻAbdullah is the son of Masʾūd, may Allah be pleased with him.
- What I rest assured about it is that and what the authorities hold is that all of Surat al-Anʾām was revealed in Mecca and it was revealed altogether.
- This is affirmed by the following:

1-The large number of narrations that were declared to have been revealed in Mecca at once. Among these report is what we mentioned previously on the authority of Asmā bint Yazīd and ʻAbdullah ibn ʻAbbās and on the authority of Ibn ʻUmar, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said: ((Surat Al-Anʾam was revealed to me all at once, accompanied by seventy thousands of angels, raising their voices in glorification and praising of Allah)) ((Tafsīr Ibn Kathīr)) 6/7.

2-The authorities of the commentators, when they began to interpret Surat Al-Anʾam, stated that it is all was revealed in Mecca, and that it was revealed all at once. And they ignored the saying: It contains verses that were revealed in Medina.

- This is - for example - Imam Ibn Kathīr narrates at the beginning of his ((Tafsīr)) of this surah the narrations that prove that it is Meccan. He did not mention a single narration proving that a verse or verses were revealed in Medina.
- And Ibn Kathīr - as we know: from the memorizers, the critics, who know how to choose the narrations, and how to distinguish between the authentic and the weak ones.

3- The narrations relied upon by those who say that these nine verses are revealed in Medina are narrations in which there is doubt, and the authorities among the scholars did not support them; Al-Suyūtī quoted Ibn Al-Ḥisar as saying: (Nine verses were revealed in Medina) excluded from Surat Al-Anʾām. It is not correct to relate it, especially since it was reported that it was revealed all at once) ((Al-Itqān)) by As-Suyūtī 1/85.

4- The one who reads Surat Al-Anʾam with contemplation finds in it the features of the Meccan Qurʾān clearly, as it speaks extensively about: the unity of Allah, the manifestations of His power, the sincerity of the Prophet (P.B.U.H) in his call, and the irrefutable evidence that supports the validity of resurrection, reward and punishment on the Day of Resurrection, and so on. Objectives that are frequently talked about in the Meccan Qurʾān.

- Hence, Surat Al-Anʾām was among the Meccan surahs, of great importance in concentrating the Islamic call. It establishes its facts, and refutes the doubts of those who oppose it, and therefore the divine wisdom decreed that it should be revealed

Then he remained a long time in prostration, then he called out the scribes and they recorded it at night.

It is composed of one hundred and five verses-and according to another version-one hundred and sixty six verses. It emphasizes on monotheism and opposing paganism and idolatry.

Its words are three thousand and fifty two words.

And its letters are twelve thousand and four hundred and twenty two letters.

Its virtue:

[1339] Abū ʿAmr Aḥmad ibn Abi al-Furātī informed us informed us: Abū Mūsā informed us: Makkī ibn ʿAbdān informed us: Aḥmad ibn Nasr related to us: Abū Muʾādh related to us, on the authority of Abū ʿIṣmah, on the authority of Zayd al-ʿAmmī, on the authority of Abū Naḍrah, that ibn ʿAbbās from Ubayy ibn Kaʾb (may Allah be pleased with them) reported the Prophet (P.B.U.H) as saying:

"Surat Al-ʿAn'ām was revealed to me all at once, accompanied by seventy thousand angels, raising their voices in glorification and praising of Allah.

Whoever recites Surat Al-An'ām, those seventy thousand angels will pray for him with the numbers of verse Surat Al-An'ām contains, every day and night."(1)

- with its length and the diversity of its verses – all at once, and that it be of special privilege, known only to it, as decided by the majority of scholars.
- Abu Amr ad-Ḍani said in ((Al-Bayān fī ʿad Aī al-Qurʾān)) p. 151, and Ibn al-Jawzī in ((Funūn al-Afnān)) p. 283: It is one hundred and sixty-five in the counting of the Kufic, and six in the counting of the Shāmī and the Basrī, Ibn al-Jawzī added: and ʿAtā - (seven) in counting the Meccan and the Medinan. See: ((Maʾālim al-Tanzīl)) by Al-Baghawī 3/125, ((Al-Itqān)) by As-Suyūtī 2/443.

(1) **[1339] The assessment of the reliability of the chain of transmitters:**
- There are several reasons for its chain of transmission, and the status of its narrators has already been explained, and it is a fabricated ḥadīth:
- The scholars unanimously agreed to reject this ḥadīth narrated on the authority of Ubayy ibn Ka`b in the virtues of the surah of the Qurʾān, surah by surah. I will mention some of their sayings:
- Ibn Al-Jawzī said in ((Al-Mawḍuʾāt)): (This ḥadīth was divided by Abū Isḥāq Ath-Thaʾlabī in his "Tafsīr"), so he mentioned at each surah what pertains to it, and

[1340] Abū ibn Abi Al-Furātī informed us: Abū Musa informed us: Musadad informed us: Muḥammad ibn ʿAbdu Rābiḥ related to us: Manṣūr ibn ʿAbdul Hamīd Abū Nuṣayr related to us, on the authority of al-Ḥajjāj ibn Muḥammad, on the authority of Muḥammad ibn Muslim, on the authority of Abū Ṣāliḥ, that Jabir ibn ʿAbdullah reported the Prophet (P.B.U.H) as saying:

"Whoever recites the first 3 verses of Surah al-An'ām until His statement:

﴿And knows whatever you do﴾**, Allah Almighty appoints for him forty thousand angels who record his worship similar of their own until the Day of Resurrection. And an angel descends from the seventh heaven, with a crooked rod of iron. Now when the Satan wishes to whisper to the reciter or drive into his heart the inclination of some sin the angel hits the Satan such a hard blow that seventy barriers form between the Satan and the reciter. On the day of Resurrection Almighty will say to him, 'Walk in My shade this day in which besides My shade no other shade exists. And eat the fruits of My paradise and drink from the pool of Kawthar, and take a wash from the spring of Salsābīl, for you are My servant and I am your Lord."**(1)

Abū Al-Ḥasan Al-Wāḥidī followed him in that... And after this, the same ḥadīth indicates that it is fabricated for he studied the chapters, and mentioned in each one the appropriate reward in weak words, at the end of coldness, that does not fit the words of the Messenger of Allah (P.B.U.H).

- And Sheikh Al-Islam Ibn Taymiyyah said in ((Introduction to the Principles of

(1) **[1340] The assessment of the reliability of the chain of transmitters:**

- In his chain of transmission, there is an interval between al-Ḥajjāj ibn Muḥammad and Muḥammad ibn Muslim ibn Tudrus. Because between their deaths eighty years; after hearing pilgrims from Muḥammad ibn Muslim. And there are those who did not mention the injury or modification. And in it Ibn ʿAbd Rabbih is weak, and Muḥammad ibn Muslim is Mudallis narrator, yet he transmitted ḥadīths.

- The authentication of Ḥadīth:

- Al-Qurtūbī attributed it in his ((Tafsīr)) 6/353 to al-Thaʿlabī, on the authority of Jābir.
- And for the ḥadīth of Jābir, a witness from the ḥadīth of Ibn ʿAbbās, attributed to him, was mentioned by Al-Suyūtī in ((Ad-Durr Al-Manthūr)) 3/245, and attributed to as-Salafī, and its chain of transmission was weakened, and Al-Shawkānī followed him in ((Fath Al-Qadīr)) 2/140.
- And Al-Ḥāfiẓ Ibn Ḥajar recorded it in ((Amālī Al-Muṭlaqah)), p. 204 and stopped at Ibn ʿAbbās, then he said: This is a strange ḥadīth, and Ibrāhīm ibn Isḥāq is accused of it, and if there is some weakness in Muḥammad ibn ʿUthmān, but he was not rejected.

(3) [1341] Abū al-Ḥusayn al-Khabbāzī informed us: Abū ash-Sheikh related to us: Ibn Abi ʻĀṣim related to us: Abū Bakr ibn Abi Shaybah related to us: Wakī' related to us, on the authority of Sufyān, on the authority of Abū Isḥāq, ʻAbdullah ibn Khalīfah reported ʻUmar (may Allah be pleased with him) as saying: Surat al-An'ām from among the most virtuous Surahs in the Qur'ān(1).

- According to Al-Daraqutnī: He is rejected (Matrūk). Al-Azdī said: false. As for Ibn Hibbān, he mentioned him in ((Al-Thiqāt)), but he said: He may have disagreed. End.
- And he has a witness from the Mursal (Incomplete chain ḥadīth) reports of Abī Ṣālih: Al-Wāḥidī recorded it in ((Al-Wasīṭ)) 2/250 via Bashīr ibn Shāzān, Abū Al-Ḥajjāj-Rishdīn ibn Sa'd narrated to me, on the authority of Muḥammad ibn Muslim, on the authority of Abī Sāliḥ, the ḥadīth was raised to the Prophet, peace be upon him.
- I said: It is Mursal, and its chain of transmission contains Bashīr ibn Shāzān, Ibn Ma'īn said: He is nothing. Daraqutnī and others weakened him, and Ibn al-Jawzī charged him. See: ((The History of Ibn Ma'īn)) ad-Dūrī's report 4/87 (3282) ((Al-Mughnī fī aḍ-Ḍu'fā)) by adh-Dhahabī 1/168 (932), and ((Mizān al-I'tidāl)) 1/328.
- Rishdīn ibn Sa'd: Weak. Al-Nasā'ī said: The ḥadīth is rejected. Abū Zar'ah and Abū Hātim Al-Raziyān said: The ḥadīth is weak. ((Aḍ-Ḍu'fā' wal Matrūkīn)) 1/41 (203), ((Al-Jarḥ wa'l-Ta'dīl)) 3/513.
- The ḥadīth is very weak and its witnesses are weaker than the ḥadīth, so they do not support it.

(1) [1341] The assessment of the reliability of the chain of transmitters:

- Abū Isḥāq as-Sabi'ī had confused, and Zuhayr's narration on his authority after the confusion, as was stated by a group of scholars, and the two sheikhs recorded ḥadīths from Zuhayr's narration on the authority of Abū Isḥāq, and this is what strengthens them in general. ((Al-Kawākib an-Nayirāt)) by Ibn Al-Kayyāl, pp. 350-353.
- Moreover, the chain of narration contains: "Abdullah ibn Khalīfah: Al-Ḥāfiẓ said: Acceptable - that is: where it is followed, and no one followed it.

The authentication of Ḥadīth:

- It was recorded by Abū ʻUbayd in ((Faḍā'il Al-Qur'ān)) 1/412 (371), and Al-Dārimī (3401) both of them from the way of Zuhayr ibn Mu'āwiyah on the authority of Abū Isḥāq, on the authority of ʻAbdullah ibn Khalīfah with it.
- It was mentioned by as-Suyūtī in ((Ad-Durr Al-Manthūr)) 3/4, and al-Shawkānī in ((Fatḥ al-Qadīr)) 2/140, and he added his attribution to Muḥammad ibn Naṣr in ((Book of Prayer)) and to Abū ash-Sheikh on the authority of ʻUmar.

In the Name of Allah, the most Gracious, the most Merciful

Qur'ān 6: 1 Allah Almighty said:

﴿All praise is for Allah Who created the heavens and the earth….﴾

According to Muqātil: the idolaters said to the prophet (P.B.U.H): Who is your Lord?

He said: (Who created the heavens and the earth), but they belied him, hence Allah Almighty sent down this verse, praising Himself, demonstrating His existence and monotheism by evidences:

﴿All praise is for Allah Who created the heavens﴾ in two days, that is, on Sunday and on Monday. ﴿And the earth﴾ in two days: On Tuesday and on Wednesday.

﴿And made darkness and light﴾

According to as-Suddī: It refers to the darkness of the night and the daylight.

Al-Wāqidī said: All verses that Qur'ān that contains of darkness and light refer to disbelief and belief, except in this verse; it refers to day and night.

Al-Ḥasan said; ﴿and made darkness and light﴾, meaning: Disbelief and faith; however Qatādah stated that it means: Paradise and Fire.

It may be noted that Ẓulumāt (darkness) (plural of Ẓulmah) has been used in contrast of Nūr (light). It is because darkness is merely the absence of light and may be of many kinds.

The Scholars of Semantics (Ahlul Ma'ānī) said: (made) here stands as relative clause, and the Arabs used to add (made) in speech.

the poet composed in this:

I began to see the two as four and

the one as two when I grew old.

The connotation of the verse: All praise is due to Allah who created the heavens and the earth, and darkness and light.

It was said: He created the heaven and the earth; and made the darkness and light, as He had created darkness and light before He created heavens and earth.

Qatādah said: He created heavens before the earth and darkness before light, and Paradise before Fire.

Wahb said: The first thing Allah created was a dark place, then He created a jewel so it enlightened the whole place, then He looked at the jewel with loftiness so it turned to water. Afterwards, its vapor and foam rose, so He created the heaven out of vapor and created the earth out of foam.

'Abdullah ibn 'Amr reported the Prophet (P.B.U.H) as saying:

"Allah Almighty created his creation out of darkness, and then He drew His light upon them. So whoever had anything of this light became guided, and whoever missed it went astray."

﴿Yet the disbelievers set up equals to their Lord ˹in worship﴾

Quṭrub said: the verse contains an implication, that is:

﴿Then the disbelievers﴾ after this statement

﴿Yet the disbelievers set up equals to their Lord ˹in worship﴾: worshipping idols-meaning: associate idols.it is derived from equation. It is said: I made something equal to something else.

According to An-Naḍr ibn Shumayl: the letter Ba' in His statement:

﴿With Their Lord﴾ has the meaning of from.

And His statement:

﴿Yet the disbelievers set up equals to their Lord ˹in worship}: is derived from deviation, namely, deviate and turn away from.

He composed lines of poetry describing the clouds:

The drunk of the water of the sea, then they became high

Until they had a very loud voice.

Meaning: from the sea water.

Allah Almighty said: ﴿from˺ a spring where Allah's servants will drink﴾ [76: 6], meaning, out of it.

[1342] Abū ʿAlī Al-Ḥusayn ibn Muḥammad ibn Ibrāhīm (ibn Muḥammad) al-Asfhānī informed me: Muḥammad ibn Ibrāhīm ibn Muhammash related to us: ʿAlī ibn Hassan informed us, on the authority of al-Qāsim ibn Muḥammad al-Bujalī, on the authority of Yūsuf ibn Bilāl, on the authority of Muḥammad ibn Marwān, on the authority of Muḥammad ibn as-Sā'ib, on the authority of Abū Ṣāliḥ that ibn ʿAbbās (may Allah be pleased with them) said: Allah initiated His creation with Praise, saying:

﴿All praise is due to Allah who created the heavens and the earth﴾, and concluded them with praise, so He said:

﴿And it will be judged between them in truth﴾: Between all creation:

﴿And it will be said, "Praise be to Allah—Lord of all worlds!﴾ [Az-Zumar: 75][1]

[1343] Al-Ḥusayn ibn Muḥammad informed us: Muḥammad ibn Ibrāhīm said: Isḥāq related to us: Al-Mu'mil ibn Ismā'īl informed us, on the authority of Ḥammād, on the authority of ʿAbdullah ibn al-Ḥārith that Ka'b said: Allah

Almighty started the Holy Qur'ān with praise, so He said:

﴿All praise is due to Allah who created the heavens and the earth) and concluded it with praise, so He said:

﴿And say, "All praise is for Allah, Who has never had ˹any˺ offspring; nor does He have a partner in ˹governing˺ the kingdom; nor is He pathetic, needing a protector. And revere Him immensely﴾. [Al-Isrā': 111][2].

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(1) **[1342] The assessment of the reliability of the chain of transmitters:**
- Very weak; It contains al-Kalbī and as-Suddī, both of whom are accused of lying, not to mention the disapproved narrators it contains.

The authentication of Ḥadīth:
- It was mentioned by Al-Baghawī in ((Ma'ālim at-Tanzīl)) 3/125, Al-Khāzin 2/366, and ash-Shirbīnī in ((Al-Sirāj al-Munīr)) 1/891 on the authority of Ibn ʿAbbās.

(2) **[1343] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission of al-Tha'labī, from Isḥāq to Ka`b, is all trustworthy, except for the words in Mu'mmil ibn Ismā'īl, and the interruption between Ḥammād ibn Salamah and ʿAbdullah ibn al-Ḥārith.

Qur'ān 6: 2 Allah (may He be glorified and exalted) said:

﴿He is the One Who created you from clay﴾, referring to Adam (Peace be upon him).

It took the form of address to them as they are his offspring.

As-Suddī said; Allah the Exalted sent Gabriel (Peace be upon him) to the earth to bring Him a part of it. so the earth said: I seek refuge with Allah to take something from me, and then he came back and took nothing. He said: O my Lord, it took refuge with You, then He sent Mikael (Peace be upon him), thus the earth sought refuge from him and he went back. Then He sent the anger of death, so the earth sought refuge with Allah from him, saying: I seek Allah's refuge to disobey him, and then he took out of the surface of the earth. He mixed the red with black and white.

That is why the Children of Adam were different in color. Then he mixed it with fresh, solid and bitter water. That is why they differed in their morals. Therefore, Allah Almighty said to the angel of death: Gabriel and Mikael had mercy with the earth and you would not, no wonder ! I will set you in charge of those people who are created from clay.

Abū Hurayrah (may Allah be pleased with him) reported the Prophet (P.B.U.H) saying:

"Indeed, Allah created Adam from a clay, and made him mud, then left him until it turned into an altered black mud. Then He created and proportioned him, and then he left him until he became sounding[1] clay like pottery. Then Iblīs passed by, so he said: You have been created for something great, and then Allah breathed

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The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his "Tafsīr" 7/144, Ibn aḍ-Ḍarīs in "The Virtues of the Qur'ān" (193, 195) and ad-Dārimī in "As-Sunan" (3445), all of them from the path of Abū 'Imrān al-Jūnī, on the authority of 'Abdullah ibn Rabāḥ On the authority of Ka'b, he said: The opening of the Torah is the opening of Surat Al-An'ām, and the conclusion of the Torah is the ending of Hūd. This is the wording of Ibn Abī Shaybah.
- It was mentioned by as-Suyūṭī in ((Ad-Durr Al-Manthūr)) 3/5 with the wording of Ath-Tha'labī and he added his attribution to Ibn Al-Mundhir and Abī Al-Sheikh on the authority of Ka`b.
- Abū 'Imrān Al-Jūnī is trustworthy, and 'Abdullah ibn Rabāḥ Al-Anṣārī is trustworthy.

him of His soul."[1]

﴿Then appointed a term ˹for your death˺ and another known only to Him ˹for your resurrection﴾

According to Al-Ḥasan, Qatādah and aḍ-Ḍaḥāk: the first term is from being created until he dies. The other term after he dies until he will be resurrected, that is the afterlife[2].

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(1) I Abū Ya'lā al-Mawṣilī recorded it in his ((Musnad)) 11/453 (6580) at length from the way of 'Ismā'īl ibn Rāfi', on the authority of al-Maqbarī, on the authority of Abū Hurayrah. Its investigator said: Its chain of transmission is weak.
- Al-Haythamī narrated it in ((Majma` Al-Zawā'id)) 8/363 and said: It was narrated by Abū Ya'lā, and in it: Ismail bin Rafi': Al-Bukharī said: He is trustworthy, close to the hadith, and the majority classed him as weak, and the rest of his narrators are the men of the Sahih.
- I said: Ismā'īl ibn Rāfi' ibn 'Uwaymir Al-Anṣārī: The most correct view is that it is weak. Aḥmad graded it weak, and said: It is not a hadith of anything. Yaḥyá bin Ma'īn said: It is nothing. Al-Nasa'ī said: The hadith is rejected. Ibn Ḥajar said: He had a weak memory, from the seventh; he died at the age of fifty.
- ((Baḥr al-Dam)), p. 22, ((History of Ibn Ma'īn in the narration of ad-Dūrī)) 3/62, ((Aḍ-Ḍu'fā wal Matrūkīn)) p. 150, ((Taqrīb al-Tahdhīb) (443).

(2) It was narrated by al-Ṭabarī in ((Jami` al-Bayan)) 7/146 on the authority of al-Ḥasan, aḍ-Ḍaḥāk and Qatādah, and it is with Abd al-Razzaq in ((at-Tafsīr)) 2/203 on the authority of Qatādah and al-Ḥasan, with an authentic chain of transmission. This aspect was chosen by al-Zajjāj in ((Ma'ānī al-Qur'ān wai'rābih)) 2/221.
- Narrated by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) on the authority of Mujāhid, 7/146, and its chain of transmission is authentic. As-Suyūtī attributed it in ((Al-Durr Al-Manthūr)) 3/7 to Ibn Al-Mundhir, 'Abd ibn Ḥamīd and Abī ash-Sheikh. Similarly, It was recorded by Ibn Abi Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/1261 (7095) and in it: 'Aṭā ibn as-Sā'ib: Truthful yet confused.
- Al-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 7/147 and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)), 4/1261 (7093).
- This chain of transmission is attributed to the weak. It includes Muḥammad ibn Sa'd, his uncle al-Husayn ibn al-Ḥasan, his father Al-Ḥasan ibn 'Aṭiyyah, and his grandfather, 'Aṭā ibn Sa'd al-'Awfī, and all of them are weak. See; For details: Aḥmad Shāker's investigation of ((Tafsīr aṭ-Ṭabarī)), 1/263.
- And this aspect was favored by al-Ṭabarsī in ((Majma` al-Bayān)) by the Almighty saying: {And releases the others until ˹their˺ appointed time} [Qur'ān:39 42].
- According to ibn Kathīr in ((Tafsīr al-Qur'ān al-'Aẓīm)): It is a strange saying, 6/9. Al-Alūsī said: It is apparently far away; because sleep, even if it is a brother of death, but you did not know to call it death, even if it was called death. ((Rawḥ Al-Ma'ānī)) by Al-Alūsī 7/88.

Mujāhid and Sa'īd ibn Jubayr said: ﴿Then appointed a term for your death﴾, referring the term in this world. ﴿And another known only to Him ˹for your resurrection﴾, refers to the Hereafter.

'Aṭiyyah reported ibn 'Abbās (may Allah be pleased with them) as saying: ﴿Then appointed a term﴾, meaning, sleep because souls are taken away during it, then it backs to its owner when he wakes up.

﴿Another known only to Him ˹for your resurrection﴾: refers to the term of death.

According to others: ﴿Then appointed a term﴾, means: He made an appointed term for your ages, you do not delay from it.

﴿Another known only to Him ˹for your resurrection﴾, means, this term is only known by Him none other than He knows it(1).

The appointed term is the first one.

﴿Yet you continue to doubt!﴾: You doubt about resurrection.

Qur'ān 6: 3 ﴿He is the Only True God in the heavens and the earth. He knows whatever you conceal and whatever you reveal, and knows whatever you do﴾

Meaning, He is the God in the heavens and the earth. He knows your secret and what you make public. It is similar to the verse:

﴿It is He Who is ˹the only˺ God in the heavens and ˹the only˺ God on the earth﴾. [43:84].

According to Muḥammad ibn Jarir: It means: It is Allah in the heavens and knows what you conceal and what you reveal.

[1344] I heard Abū al-Qāsim al-Ḥabībī saying: I heard Abū Bakr Muḥammad ibn Muḥammad ibn Aḥmad al-Balkhī saying: There is anastrophe

(1) ((Ma'ālim at-Tanzīl)) by Al-Baghawī 3/127.
- Al-Alūsī said in this regard: It is the farthest aspect. ((Rawḥ al-Ma'ānī)) 7/88. The reason for this: The principle in conjugation is that it requires the opposite, and the verse's interpretation of the original is more appropriate. Al-Razī said: Know that the explicitness of this verse indicates the occurrence of two terms for each person. ((At-Tafsīr al-'Aẓīm)) 12/127.

in the verse, estimated by: It is Allah who knows what you reveal and what you conceal in the heavens and the earth, so nothing is hidden from Him[1].

﴿And He knows that which you earn﴾: All the good and bad deeds that you perform.

Qur'ān 6: 4 ﴿Whenever a sign comes to them﴾,. This refers to the disbelievers of the people of Mecca. Such as the cleaving of the moon, and the like. ﴿Except that they turn away from it﴾: meaning: They would not care about it and would deny it.

Qur'ān 6: 5 ﴿they have indeed rejected the truth when it came to them﴾ it refers to the Holy Qur'ān. It was said: It refers to the prophet Muḥammad (P.B.U.H)

﴿When it came to them, so they will soon face the consequences of their ridicule﴾, This indicates that news of their mockery and its consequences will come to them, so this threat was due on him on the day of Badr[2].

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(1) **[1344] The assessment of the reliability of the chain of transmitters:**
- It includes who was not mentioned with impugnment or validation.
- This saying was held by az-Zajjāj in ((The meanings of the Qur'ān and its syntax), 2/228. An-Naḥḥās said: This is one of the best things said about it. ((The syntax of the Qur'ān)) 2/56. It was mentioned by Ibn Al-Jawzī in ((Zād al-Masīr)) 3/4 and Al-Qurṭubī in ((Al-Jāmi' li Aḥkām al-Qur'ān)) 6/390. Abū Ḥayyān graded it weak in ((Al-Baḥr Al-Muḥīṭ)) 4/78, and he said: (This is weakened, because it implies the object of the infinitive that is connected to it, and I wonder of An-Naḥḥās; where he said: This is one of the best things said about it.
- I said: The saying of An-Naḥḥās has an aspect; It was permitted by a group of the linguists. Abū Al-Baqā Al-Akbarī said: And (in the heavens) has two aspects: one of them: it relates to (knows), that is: He knows your secret and your openness in the heavens and the earth. They are two adverbs of knowledge, so he knows - according to this - a second predicate, and it is permissible for it to be (Allah) instead of (He) and (He knows) is the predicate. ((Explanation in the syntax of the Qur'ān)) 1/235. Al-Qurṭubī made it more likely than aṭ-Ṭabarī said, in which he said: It is better and away from ambiguity (((Al-Jāmi' li Aḥkām al-Qur'ān))

(2) Badr: a well-known water between Mecca and Medina, at the bottom of Wadī As-Ṣafra, and with it was the famous battle in which Allah gave victory to the Muslims over the polytheists, in Ramaḍān, in the year two of the Hijrah, and it is one hundred and fifty-five miles away from Madinah, and three hundred and ten measures away

Qur'ān 6: 6 ﴿Have they not seen how many ˹disbelieving˺ peoples We destroyed before them?﴾, referring to the previous nation. The century means a group people, its plural is centuries(1). According to another view: The century refers to a period of time, it said: Eighty years, while others said: one hundred years. The meaning according to this view: From a people of century.

﴿We had made them more established in the land than you﴾, meaning, We have given them much more than We have given you.

According to Ibn ʻAbbās (may Allah be pleased with them):

Allah granted them more wealth, blessings in terms of their lifespan, physical well-being, and having children, buildings, abundant provision, riches, similar to the people of Noah, ʻAd and Thamûd.

It is said: I have established him and established for him, both have the same meaning.

﴿We sent down abundant rain for them﴾, meaning, the rain.

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from Mecca, and it is far from Sayf al-Baḥr is forty-five kilos, and its inhabitants are Arabs, most of whom are Banī Ṣubḥ. See: ((Geographical Features in the Prophet's Biography)) by Dr. ʻĀtiq Al-Bilādī, p. 411.
- And ((Mu'jam al-Buldān)) by Yaqūt Al-Ḥamawī 1/357.

(1) ((Maqāyīs al-Lughah)) by Ibn Fāris 5/77, ((Metaphor of the Qur'ān)) by Abī ʻUbayd 1/185, ((Ma'ālim at-Tanzīl)) by Al-Baghawī 3/128, (((Al-Jāmi' li Aḥkām al-Qur'ān)) by Al-Qurṭubī 6/391.
- Al-Wāḥidī said in ((Al-Wasīṭ)): 2/253: And the people of each period are a century.
- An-Naḥḥās said - after mentioning the sayings about the century: and more correct than this saying: the century: every scholar in an era; Because it is taken from pairing - that is: a world that is paired with each other. ((Meanings of the Qur'ān)) by An-Naḥḥās 2/400.
- Al-Azharī said: What happens to me - and Allah knows best - is that the century is people of every period in which there was a prophet, or there was a class of people of knowledge, whether the years were few or many. ((Tahdhīb al-Lughah)) 9/84.
- I said: It is supported by his saying, may Allah bless him and grant him peace: ((The best of people is my generation, then those who come after them)) Al-Bukhārī recorded it in his ((Ṣaḥīḥ)) Book of Testimonies, Chapter No Evidence of Unfair Testimony (2652) and Muslim, Book of Virtues of the Companions, Chapter The Virtue of the Companions

The Arabs used to say:

"We still continue to walk in rain under shades

until we have to bring you. abundant rain"

meaning copious and continuous rainfall.

﴿Abundant rain﴾,

(abundant) (Madrar) is derived from (Al-Dar) (rain), and it rains heavily and abundantly. is an exaggerated description.

It is one of the forms of emphasis applicable to both masculine and feminine entities.

The poet said:

And he brings you water from the cloud

It comes down and camels gave much more milk.

﴿We had made them more established in the land than you﴾: It implied reference; same as His statement:

﴿And it so happens that you are on ships, sailing with a favorable wind﴾ [10: 22]

The Basrans said: He reported about them by His saying:

﴿Have not they seen﴾ while Muḥammad (P.B.U.H) and his companions were among them, the He addressed both of them.

The Arabs used to say: I have said to ʻAbdullah: How generous is he! and I said to ʻAbdullah: How generous is you!

﴿We sent down abundant rain for them and made rivers flow at their feet. Then We destroyed them for their sins and replaced them with other peoples﴾, meaning, we have created and originated ﴿other people﴾.

Qur'ān 6: 7 ﴿Had We sent down to you ˹O Prophet˺ a revelation in writing﴾.

According to Muqātil land Al-Kalbī: It was revealed in ibn al-Ḥārith, ʻAbdullah ibn Abi Umayyah and Nawfal ibn Khuwaylid, they said:

"O Muḥammad, we will not believe in you unless you bring us a book from

Allah, accompanied by four angels bear witness that it is coming from Allah, and that you are the messenger of Allah, hence Allah Almighty sent down His statement: {Had We sent down to you ˹O Prophet˺ a revelation in writing}: meaning: Written on a paper from me and {and they were to touch it with their own hands}; thus they witnessed it and touched it with their own hands:

﴿the disbelievers would still have said, "This is nothing but pure magic!"﴾:

Meaning: I know what they would say in My predestined knowledge.

Qur'ān 6: 8 ﴿They say, "Why has no ˹visible˺ angel come with him?﴾: With Muḥammad.

﴿Had We sent down an angel, the matter would have certainly been settled ˹at once﴾. Meaning, the punishment would be due on them and their ruin would be inevitable as the angels would not come down except with revelation or torment.

﴿And they would have never been given more time ˹to repent﴾: They neither reprieved nor delayed.

Mujāhid commented on the Almighty's statement:

﴿The matter would have certainly been settled ˹at once﴾, as saying:

the Hour would be resurrected.

Aḍ-Ḍaḥāk said: Had an angel would come to them on his true image, they would have died.

According to Qatādah:

If we were to send down an angel, then they would not believe then they will be punished at once without any delay.

Qur'ān 6: 9 ﴿And if We had sent an angel﴾, meaning, if we sent down an angel to them,

﴿We would have certainly made it ˹assume the form of˺ a man﴾, meaning, We would have made him appear a man, since they could look at the angels.

﴿leaving them more confused than they already are﴾:

We would have covered them with that in which they cover themselves i.e., confusion and doubt.

﴿They have already covered with confusion﴾: They would be confused about him and doubt of him, so they would not know whether he would be an angel or a human being.

Aḍ-Ḍaḥāk and ʻAṭiyyah quoted ibn ʻAbbās (may Allah be pleased with him) as saying: They are the people of the Book, they divided their religion and belied their messengers, and they would take words out of context. Therefore Allah caused them to be in confusion.

Qatādah said: No people make something obscure except Allah would put them in confusion.

According to the recitation of az-Zuhrī: (Wal-Labbasna) with Tashdīd by way of repetition and emphasis. It is derived from Labastu ath-Thawb

(I dressed him the garment), and Labbastu ʻAlayhim Al-Amar i.e. I made them confused about the matter.

Qur'ān 6: 10 Allah (may He glorified and exalted) said:

﴿Other˹ messengers had already been ridiculed before you ˹O Prophet﴾

And certainly messengers were mocked before you, just as they mock you, O Muhammad.

So, Allah consoles His prophet (P.B.U.H).

﴿But those who mocked them were overtaken by what they used to ridicule﴾

Al-Rabi' ibn Anas said; Ḥāqa means it was sent down.

According to ʻAṭā': It afflicted them.

Muqātil said: They were overtaken by.

Aḍ-Ḍaḥāk said: They were enveloped by.

According to az-Zajjāj: the word Ḥayq lexically denotes whichever distress that may strike the man.

It was said: It was due on him. al-Ḥayq and al-Ḥyūq means when something is due.

﴿But those who mocked them﴾; meaning, those who ridiculed

﴿That which they used to ridicule﴾, meaning, in recompense of what they used to mock, of punishment and wrath.

Qur'ān 6: 11 ﴿Say﴾: O Muḥammad, for those who used to mock and deny your message. ﴿Travel﴾, set out in ﴿the land﴾ to consider.

﴿see the fate of the deniers﴾. Meaning how was their final destination, and how their disbelief, denial, ruin and afflictions drove them to? It warns the idolaters of Mecca about the punishment of the previous nation.

Qur'ān 6: 12 ﴿Ask ˹them, O Prophet˺, "To who belongs everything in the heavens and the earth?﴾. If they were to answer, otherwise :﴿Say it belongs to Allah﴾: Your Lord and the Lord of mankind, not the idols and stones.

Then He said: ﴿He has taken upon Himself﴾, meaning: decreed and prescribed out of His Blessing and Bounty.

﴿to be Merciful﴾, the soul here refers to His existence, and to confirm His promise, and no partners with Him so that those who are away from Him hasten to Him. He states that He is the most Merciful of all His creation. He the Almighty never hastens punishment for them, but He accepts repentance from them.

[1345] Abū Sa'īd Muḥammad ibn 'Abdullah ibn Ḥamdūn informed us: Abū Ḥāmid Aḥmad ibn Muḥammad ibn Muḥammad ibn ash-Sharqī informed us: Muḥammad ibn Yaḥyā, 'Abdul Raḥman ibn Bishr and Aḥmad ibn Yūsuf informed us: 'Abdul Razzāq: Ma'mar informed us, that Hammām ibn Munabbih said: This is what Abū Hurayrah (may Allah be pleased with him), from Muḥammad the Messenger of Allah (P.B.U.H) said:

(When Allah created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger)[1]

(1) **[1345] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy, except for the sheikh of the compiler, neither impugnment or validation was raised abouthim.

Then He Almighty said:

﴿He will certainly gather ˹all of˺ you together for the Day of Judgment﴾, Lām here is used to swear, and Noon is used for emphasis, i.e. By Allah, He will gather you at your graves ﴿for the Day of Judgment﴾: meaning, on the day of Judgment, for here means in. another view held that He will gather at your graves until the Day of Resurrection).

﴿About which there is no doubt. But those who have ruined themselves will never believe﴾. Those who destroy themselves, and the word (who) came in accusative, referring to Kāf and Mīm, in His statement:

﴿He will certainly gather ˹all of˺ you together﴾, it may be in nominative case as subject, whose predicate is ﴿Will never believer﴾.

Therefore, Allah Almighty informed that those who denied and mocked are ruined.

Qur'ān 6: 13 Allah Almighty said:

﴿To Him belongs whatever exists in the day and night. And He is the All-Hearing, All-Knowing﴾.

Al-Kalbī said: The Meccan idolaters said to the Prophet (P.B.U.H), we are certain that you have a benefit of what you called us for, so we will gather for you of money that makes you one of the riches of us. Hence Allah Almighty revealed this verse:

﴿To Him belongs whatever exists in the day and night﴾, meaning, all creatures during the day and night under His authority.

Abū Rawq said: Among creatures what remains silent at day and spread at night and vice versa.

According to ʿAbdul ʿAziz ibn Yaḥyā and Muḥammad ibn Jarir: all what the sun rises and sets upon belongs to the dwellings of night and day,

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The authentication of Ḥadīth:

- It was recorded by Al-Bukhārī in his Ṣaḥīḥ, Book of Monotheism, Chapter {And indeed, Our word to Our servants preceded the Messengers} (7453), and Muslim in his Ṣaḥīḥ Book of Repentance, Chapter On the abundance of Allah's mercy, and that it preceded His wrath (2751).

accordingly it comprises all creatures in the earth.

It was said that It means: To Him He owns whatever is silent and stationary in the night and moving around in the daytime.

The scholars of Semantics said: There is an implication and an abbreviation in the verse. It states what is silent and what is stationary on the day and night, as His saying:

﴿He has also provided you with clothes protecting you from the heat﴾, meaning to protect you from heat and cold, it is referred to: Everything.

﴿And He is the All-Hearing, All-Knowing﴾ for their sounds and He is the All-Hearing for their secrets.

Al-Kalbī said: ﴿And He is the All-Hearing﴾: to the discourse of Quraysh {The All-Knowing}: where He gives them provision.

Qur'ān 6: 14 ﴿Say, ˹O Prophet,˺ "Will I take any guardian other than Allah﴾:

When he was asked to follow the religion of his forefathers, then Allah Almighty sent down: ﴿Say﴾ O Muḥammad.

﴿Will I take any guardian other than Allah﴾: that is, how can I take Lord, Deity, Guardian and Helper other than Allah Almighty.

﴿The Originator of the heavens and the earth﴾, meaning, the Creator, Originator of it. The word Faṭara (originated) is derived from ash-Shaq and Ibtada'(originated), it is said the jaw of the camel was split if it began to come out.

Mujāhid said: I have heard ibn 'Abbās (may Allah be pleased with them) saying: I would not know what the Originator of the heavens and the earth mean? Until two Bedouins came disputing over a well, one of them said to the other: I originated it, namely, I brought it into being.

﴿Who provides for all and is not in need of provision?﴾, meaning, He gives you sustenance and He never needs to be sustained.

It is evidenced by His statement:

﴿I seek no provision from them, nor do I need them to feed Me﴾.

‘Ikrimah and al-‘A’mash recited it: (Wala Yat’amu) with Fatḥah of Yā’- meaning, He gives you provision, but He does not eat.

As for Ashhab Al-‘Uqīlī, he recited it Yuṭ’imu walā Yuṭ’imu), he recited both the two words with Ḍammah of Yā’ and Kasrah of ‘Ayn’ .

Al-Ḥusayn ibn Al-Faḍl said: It means: He is Able to feed you and are not able to feed Him. It is similar to Almighty’s statement:

﴿Allah gives abundant or limited provisions to whomever He wills﴾.

[1346] I have heard Abū Al-Qāsim al-Ḥabībī saying: I heard Abū Manṣūr al-Azharī saying in Hurrah, it means: He Who provides for all and does not ask for provision?”

The Arabs used to say:

I have fed others, namely, I have asked them for provision(1).

He composed this verse of poetry:

During summer we provide for those who seek sustenance

And in winter when feeding becomes challenging.

﴿Who provides for all﴾,

“And it is said: Its meaning is that He (Allah) provides

﴿And is not in need of provision?﴾, meaning, the guardian.

Say, ﴿I have been commanded to be the first to submit and not be one of the polytheists﴾: became sincere. ﴿And do not be﴾ among polytheists meaning, ‘Indeed, I have been commanded to be the first [among you] who submit [to Allah], and do not be among the polytheists.”

Qur’ān 6: 15 ﴿Say, “I truly fear—if I were to disobey my Lord—the torment of a tremendous Day﴾.

By worshipping other than Him ﴿The torment of a tremendous day﴾.

It refers to the Day of Resurrection.

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(1) **[1346] The assessment of the reliability of the chain of transmitters:**
- Al-Ḥākim declared Habībī a liar.

Qur'ān 6: 16 ﴿Whoever is spared the torment of that Day will have certainly been shown Allah's mercy﴾. Whoever is spared from this punishment.

The Kuffans recited it: {Yaṣrifu}, with Fatḥah of Yā' and Kasrah of Rā', meaning, Whoever Allah spares him from this torment.

Abū 'Ubayd and Abū Ḥātim held it, as it matches the verse before it:

﴿Ask ˹them, O Prophet˺, "To whom belongs everything in the heavens and the earth?﴾

And for His statement after it: ﴿He has granted him mercy﴾. And He did not say: Has been granted mercy with the passive form. It is also compatible with the recitation of Ubayy: (Whoever Allah protects him of).

﴿At this﴾, meaning, on the day of Resurrection. It is adverb indeclinable of genitive, for adding time to: Then, such as then and while.

﴿And that is the absolute triumph﴾, meaning, the clear attainment﴾

Qur'ān 6: 17 ﴿If Allah touches you with harm, none can undo it except Him﴾:

If Allah afflicts someone with hardship, poverty or disease.

with affliction, calamity, poverty and sickness.

﴿None can undo it except Him﴾: There is not remover of it except Him.

﴿And if He touches you﴾: grants you ﴿with a blessing﴾, meaning, welfare, comfort, and a blessing.

﴿And He is Most Capable of everything﴾: He struck you with adversity and prosperity.

[1347] Muḥammad ibn al-Ḥusayn ibn Muḥammad ar-Ramjārī informed us: Abūl 'Abbās Muḥammad ibn Ya'qūb related to us, Aḥmad ibn Shaybān al-Ramlī related to us, 'Abdullah ibn Maymūn al-Qaddāḥ related to us, Shihāb ibn Khirāsh related to us, on the authority of 'Abdul Malik ibn 'Umayr, that ibn 'Abbās (may Allah be pleased with them) said: Caesar presented a mule as a gift for the Prophet (P.B.U.H), then he rode it, carrying a robe of hairs, then He mounted me behind him, then he stayed a while and said:

"Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up). Therefore, if you can be patient with Certainty, do that, otherwise be patient as you will be given much good if you remain patient on what you dislike. And know that victory comes with patience, relief with affliction, and hardship with ease.(1)"

(1) **[1347] The assessment of the reliability of the chain of transmitters:**

- The ḥadīth with this wording is very weak, it includes: ʿAbdullah ibn Maymūn: he used to narrate rejected traditions. It also includes: Shihāb ibn Khirāsh: truthful, yet makes mistakes. And the ḥadīth in this context was recorded by Aṭ-Ṭabarānī, as in ((Majmaʿ al-Zawā'id)) 7/190, and al-Haythamī said: It contains ʿAlī Ibn Abī ʿAlī al-Qurashī and he is weak. It was also recorded by: Ibn Abī ʿĀṣim 1/137 (315)
- Al-Ḥākim recorded it in ((Al-Mustadrak)) 3/541-542 from the path of Abī Al-'Abbās Muḥammad ibn Ya'qūb with it.
- And he said: This is a high and elevated ḥadīth, from the ḥadīth of ʿAbd al-Malik ibn ʿUmayr on the authority of Ibn ʿAbbās, may Allah be pleased with them, except that the two sheikhs, may Allah be pleased with them, neither Shihāb ibn Khirāsh nor Al-Qaddāḥ reported in the two Ṣaḥīhs, and the ḥadīth was narrated with chains of narrators on the authority of Ibn ʿAbbās other than this.
- Imām adh-Dhahabī followed him in ((at-Talkhīṣ)) and said: I said: except that al-Qaddāh: Abū Hātim said: abandoned, and the other differed in it, and ʿAbd al-Mālik: he did not hear from Ibn ʿAbbās, as far as I see.
- The authentication of Ḥadīth:
- It was recorded by Imām Aḥmad in ((Al-Musnad)) 1/293 (2669), and At-Tirmidhī in ((Al-Sunan)) Book Description of Resurrection (2516) via Ḥanash Al-Sama'ānī on the authority of Ibn ʿAbbās with a similar approach. Imām At-Tirmidhī said: Ḥadīth Ḥasan Ṣaḥīh (good and authentic).
- Al-Ḥāfiẓ Ibn Rajab said in ((Nūr al-Iqtibās)) (pp. 34-35): Al-Ḥāfiẓ Abū ʿAbdullah ibn Mandah said: For this ḥadīth, there are paths on the authority of Ibn ʿAbbās, and this is the most correct one. He said: This is a well-known chain of narration, and its narrators are trustworthy.
- I said: This ḥadīth was narrated on the authority of Ibn ʿAbbās from a group narration. Among them: ʿAlī his son, Atta, and ʿIkrimah, and from the narration of ʿUmar Mawlá, Ghafrah on his authority, and Abd al-Mālik ibn Amir and Ibn Abī

Qur'ān 6: 18 ﴿He reigns supreme over His creation﴾: The Mighty and Omnipotent:

﴿Over His creation﴾, subjugation has a further meaning over greatness that is they are all under His irresistible decision and power.

﴿And He is the All-Wise﴾ in all His affairs, ﴿The All-Aware﴾ with the actions of His creatures.

Qur'ān 6: 19 Allah (may He be glorified and exalted) said:

﴿Ask ˹them, O Prophet˺, "Who is the best witness?"﴾ up to the end of the verse.

According to Al-Kalbī: The Meccans came to the Messenger of Allah (P.B.U.H) and said: Did not Allah find a messenger other than you? We don't see that anyone believers you in what you are saying. We have asked the Jews and the Christians, so they claimed that you have no mention at their Books, so show us who bear witness that you are the Messenger of Allah as you claimed, accordingly Allah Almighty sent down the verse:

Ask ˹them, O Prophet˺, ﴿Who is the best witness?﴾ if they would not answer you say: ﴿Allah is!﴾ is the best and He is ﴿the best witness﴾ for what I say. And this Qur'ān has been revealed to me so that, with it, I may warn you and whoever it reaches}: To warn you, O people of Mecca. ﴿And whoever it reaches﴾, meaning, whoever the Qur'ān reached from the Arabs, non-Arab and other nations.

According to Al-Farrā': The Arabs used to conceal Ha' in the relative pronouns, such as (That),(Who), and (What), they would say:

Malika on the authority of Ibn 'Abbās. And it was said: They did not hear from him, and in all of its chains of narrators there is an article, and in the words of some of them there are additions and omissions.

- And it was narrated from the Prophet, may Allah's prayers and peace be upon him, that he recommended this to Ibn 'Abbās, from the ḥadīth of 'Alī Ibn Abī Talib, Abū Sa'īd Al-Khudrī, Sahl ibn Sa'd, and other companions. And in its support - also - an article. Al-Aqīlī mentioned that the chains of narrators of the ḥadīth are all soft, and some of them are better than others.
- I said: And his best chain of transmission is from the narration of Ḥanash on the authority of Ibn 'Abbās that we mentioned, and it is a good chain of narrators, and there is nothing wrong with it.

Whom you take your money from: meaning, You take it from, and whom you honored your father, meaning: I honored him.

The Prophet (P.B.U.H) said:

"Pass on information from me, even if it is only a verse of the Qur'ān; as whoever receives a verse of the Book of Allah, so he has received the Command of Allah, take it or leave it."

According to al-Ḥasan ibn Ṣāliḥ: I asked Layth: Is there still anyone whom the Message of Islam did not reach him? He said: Mujāhid said: Wherever the Qur'ān is there, it is a preacher and a warner, and then he recited this verse.

Muqātil said: Anyone the Qur'ān was conveyed to him from the Jinn and the human beings; it is a warner for him.

As for Muḥammad ibn Ka'b al-Quradhī: Whoever Qur'ān was conveyed to him, he as if he saw Muḥammad (P.B.U.H) and heard of it.

﴿Do you ˹pagans˺ testify that there are other gods besides Allah?﴾ And He did not say: Akhar or Akharīn, as it came as feminine plural, as He Almighty says: ﴿And to Allah belong the beautiful names﴾ and His statement:

﴿Then what is the case of the former generations﴾.

﴿Say﴾: O Muḥammad, if you were to witness ﴿I will never testify to this!﴾: ﴿And˺ say, "There is only One God. And I totally reject whatever ˹idols˺ you associate with Him﴾.

Qur'ān 6: 20 ﴿Those to whom We gave the Scripture﴾, meaning, The Torah and the Gospel. ﴿Recognize him to be a true prophet﴾, meaning, Muḥammad (P.B.U.H), with his description and attribute

﴿As they recognize their children﴾ from among the children.

Al-Kalbī said: When the Messenger of Allah reached Medina, 'Umar ibn Al-Khaṭṭab (may Allah be pleased with him) said to 'Abdullah ibn Salām (may Allah be pleased with him) said: Allah Almighty sent down to His Messenger (P.B.U.H)

﴿Those to whom We gave the Scripture recognize him ˹to be a true prophet˺ as they recognize their own children.﴾ What is the type of this recognition? At

this, ʿAbdullah said: O ʿUmar, I have recognized him amongst you when I saw him, exactly as I recognized my children when I saw them, however, we recognized Muḥammad much more than my child. Hence ʿUmar said: And How? He replied: Allah gave us his description in our Scripture, and I do not know what the women had done. Thus, ʿUmar said: May Allah help you, Ibn Salam!

﴿Those who have ruined themselves﴾: (meaning, and thus incurred the ultimate loss,) ﴿themselves they will never believe﴾

That is, Allah had created for everyone a residence in the Paradise and a residence in the Fire. When the Day of Resurrection will come, the people of Paradise will inherit the residences made for the people of Fire in the Paradise, and the People of Fire will inherit the places of the people of Paradise. This is the great loss.

Qurʾān 6: 21 ﴿Who does more wrong than﴾: meaning: Whoever is more disbelieving than, the view held by al-Ḥasan: There is no person more unjust than the one who fabricated lies against Allah.

﴿Those who fabricate lies against Allah or deny His signs?﴾ Who lies about Allah ﴿Against Allah﴾: By associating other partner with Him

﴿Or denied His signs﴾ it refers to The Qurʾān.

According to Al-Ḥasan: The whole Qurʾān: ﴿Our signs﴾, and His (sings) refers to the religion.

﴿Indeed the wrongdoers will never succeed﴾, meaning, the disbelievers.

Qurʾān 6: 22 ﴿And consider˹ the Day We will gather them all together﴾: The worshippers and the deities

﴿Then ask those who associated others ˹with Allah in worship˺, "Where are those gods you used to claim?"﴾: You would claim that they would intercede on your behalf before Allah.

Qurʾān 6: 23 ﴿Their only argument will be: "By Allah, our Lord! We were never polytheists﴾, means, their response and their statements, or their excuses according to another view.

The Fitnah is the trial, because they were tested by asking them reveal what is within their hearts, it was said: Fitnah.

﴿We were never polytheists﴾: That is, When they will see the forgiveness and pardon of Allah on the Day of Judgment (For the believing people), They will say: To each other: Let's conceal polytheism, so that we may be saved with the people of monotheism. They would say:

﴿"By Allah, our Lord! We were never polytheists﴾, thus, Allah will say to them: ﴿Where are those gods you used to claim?﴾:

Where are your 'partners' that you used to claim?"

They used to assert that those were their partners with Allah.

Then the sealing will be upon their mouths, and their body parts of will speak to Us and testify about what they used to earn."

Qur'ān 6: 24 Allah (Glory be to Him) said:

﴿See how they will lie about themselves and how those ˹gods˺ they fabricated will fail them!﴾ They have vanished from them

﴿And how those ˹gods˺ they fabricated will fail them!﴾: It refers to what they used to worship of idols.

Qur'ān 6: 25 He Almighty says:

﴿There are some of them who ˹pretend to˺ listen to your recitation ˹of the Qur'ān﴾

Al-Kalbī said: Abū Sufyān ibn Ḥarb, al-Walīd ibn al-Mughirah, an-Naḍr ibn Al-Ḥārith, 'Utbah and Shaybah the two sons of Rabi'ah, Umayyah and Ubayy the two sons of Khalaf, and al-Ḥārith ibn 'Āmir heard the statement of the Messenger of Allah (P.B.U.H), so they said to An-Naḍr: O Abū Qutaylah! What would Muḥammad say? He replied: By Him who made it His House-meaning- al-Ka'bah-I do not know what He was saying, except He is moving his tongue and say nothing but the legends of the former people, just as what I would inform you about the pervious nation.

An-Naḍr used to speak to them so much about the tales of the previous nations. Then Abū Sufyān said: I think some of what he was saying is right, however, Abū Jahl said: No, then Allah Almighty revealed:

﴿And among them are those who listen to you﴾ to your words.

﴿But We have cast veils over their hearts﴾: a cover and a veil

﴿leaving them unable to comprehend it﴾: to understand it.

﴿And deafness in their ears﴾,

meaning: We have turned them deafness and a dumb.

﴿Even if they were to see every sign, they still would not believe in them. The disbelievers would ˹even˺ come to argue with you, saying, "this﴾.

It refers to the Qur'ān nothing but ﴿the legends of the former people﴾, meaning: their tales.

The singular form is usṭūr and Isṭarah (fairy tale).

The linguists said: It refers to the falsehood and forgeries; it traces back to Saṭartu, i.e. I wrote something.

Qur'ān 6: 26 He Almighty said:

﴿They turn others away from the Prophet and distance themselves as well﴾.

According to Muqātil: this verse was revealed about Abū Ṭālib, whose name is 'Abd Manaf. The Prophet was at Abū Ṭālib inviting him to Islam, so Quraysh gathered at Abū Ṭālib, they wanted to harm the Prophet (P.B.U.H), thus Abū Ṭālib said:

By Allah, They will not reach you with their assembly

Until I will be buried in my grave

So convey the message of Your Lord, you are not be blamed

And be rejoined at it, and be delighted at it

You have invited me you were be honest

And you have been truthful, and trustworthy.

Had it been to be blamed, or abused

I would have accepted it and adhered to it.

Whereupon, Allah the Exalted revealed about them:

﴿They turn others away from the Prophet and distance themselves as well﴾ meaning, they would prevent the people from harming the prophet (P.B.U.H), yet they themselves remote from what he brought of guidance and they would not believe him.

The is the view held by al-Qāsim ibn Mukhaymrah, ʻAṭāʾ ibn Dinār, and one version recorded by ʻIbn ʻAbbās (may Allah be pleased with them).

According to Muḥammad ibn Al-Ḥanafiyyah, as-Suddī and aḍ-Ḍaḥāk: It was revealed about some of Meccan pagans, meaning: They used to refrain from meeting Muḥammad (P.B.U.H) and they discouraged people from coming to him.

Mujāhid is of the view that they i.e. Quraysh would hinder the people from believing and refrain from it.

According to Qatādah: They would turn others away from the Qurʾān and the Prophet (P.B.U.H), and remained away from it.

﴿They ruin none but themselves﴾, as they bear the sins of those people whom they discourage them. ﴿Yet they fail to perceive it﴾.

They would not realize this.

Qurʾān 6: 27 ﴿If only you could see﴾: O Muḥammad:

﴿When they will be detained before the Fire﴾, meaning: They will be held over ﴿before the Fire﴾, meaning: In Hellfire. It is similar to His statement:

﴿They ˹instead˺ followed the magic promoted by the devils during the reign of Solomon﴾, [2: 102], meaning, during the reign of Sulaymān.

Ibn as- Samayfaʾ recited it: (Waqafū) with Fatḥah of Wāw and Qāf, derived from standing, while according to the first recitation: It refers to stopping.

It is said: Waqaftu Wufqufan, and Waqaftu Waqfan.

The apodosis of (if) is omitted, that is, If you see the in such case, you will wonder of them.

﴿They will cry, "Oh! If only we could be sent back, we would never deny the signs of our Lord﴾.

The majority of recites read it in nominative, that is:

We wish to be returned so that they do not deny the signs

of their Lord and can be among the believers.

Ibn Abi Isḥāq and Ḥamzah recited it: {Wlā Nukathiba} and {Nakuna} in accusative case, as apodosis of wish.

The Arabs used to make the apodosis of wish in accusative with Wāw as they used to put it accusative with Fā'.

According to ibn 'Amir: {Nuradu Wala Nukathiza} with nominative, however they recited {Wa Nakuna} with accusative, saying: They wished they would come back to the world and to be believers, and they told that they would not deny the signs of their Lord if they were to be sent back to the worldly life.

Qur'ān 6: 28 ﴿But no! ˹They only say this˺ because the truth they used to hide will become all too clear to them﴾: it has appeared for them

﴿The truth they used to hide﴾: What they would conceal in the worldly life of their disbelief and sins.

According to Abū Rawq: It refers to their statement:

﴿By Allah, our Lord! We were never polytheists﴾: That is what they would persist in the same disbelief and disobedience.

﴿concealed before﴾: Allah Almighty made their organs and witness against them with what they concealed. This is His statement:

﴿But what they concealed before has [now] appeared to them﴾.

This is more surprising to me than the first view, because they would not hide their disbelief in the worldly life, unless the verse is meant for the hypocrites.

According to Al-Mubarid: It means: ﴿But what they concealed before has [now] appeared to them﴾: as recompense for:

﴿What they used to conceal before﴾

An-Naḍr ibn Shumayl said: It means: It has appeared from them.

Then he said: {If they were to be sent back} to worldly life

﴿They would certainly revert to﴾, meaning: ﴿what they were forbidden﴾ of disbelief. ﴿Indeed they are liars﴾. Concerning their statement: If we were to return to life, we would not deny any of the signs of our Lord and we would be among the believers.

Qur'ān 6: 29 ﴿They insisted, "There is nothing beyond this worldly life﴾ ʻAbdul Raḥman ibn Aslam used to say: This includes what they would say, if they were to return they would say this.

﴿And we will never be resurrected﴾. After death.

Qur'ān 6: 30 ﴿But if only you could see when they will be detained before their Lord!﴾ It was said: To adhere to the command and decree of Allah concerning them. ﴿He will ask them﴾: The keepers of Fire would say; according to the command of Allah: ﴿Is this ˹Hereafter˺ not the truth?﴾:

This torment ﴿they will cry, "Absolutely, by our Lord!﴾: It is true.

﴿He will say, "Then taste the punishment for your disbelief﴾: You would disbelieve in the worldly life.

Qur'ān 6: 31 ﴿Losers indeed are those﴾ ruined and lost. ﴿Those who deny the meeting of Allah﴾: of Resurrection after death. ﴿Until the Hour takes them by surprise﴾: the Day of Resurrection. ﴿By surprise﴾: Unexpectedly.

﴿Then they will cry: Woe to us for having ignored this﴾. Alas! What a pity!

﴿For having ignored this﴾: We neglected ﴿concerning it﴾ of obedience.

It was said: What we neglected in the worldly life of the deed for the Hereafter.

Muḥammad ibn Jarīr said: The letter Ha' refers to the deal[1], as when they lost

(1) Aṭ-Ṭabarī said 7/178: The Almighty says his remembrance: Those who lied about meeting Allah by selling their homes from Paradise will be rewarded with the homes of those who bought their homes from the people of Paradise from Hell, so if the Hour comes to them suddenly they say - If they have seen what they sold and what they bought, and they realize the loss of their sale deal that was advanced from them in this life; Regret and

the deal by replacing the disbelief with belief, and the worldly life with the Hereafter, ﴿Then they will cry, "Woe to us for having ignored this!﴾, meaning, in the deal, however, the deal was not mentioned here as He referred to it in His statement:

﴿Losers indeed are those who deny the meeting with Allah﴾, since loss will be only in the transaction sales.

As-Suddī said: It means: For what we missed of entering Paradise.

It is affirmed by what Al-'A'mash reported from Abū Ṣāliḥ that Abū Sa'īd Al-Khudrī (may Allah be pleased with them) reported the Prophet (P.B.U.H) as saying regarding this verse:

"When the people of Fire will see their abode in Paradise, they will say: "Oh, [how great is] our regret."

﴿While they bear their burdens [i.e., sins] on their backs﴾: Their sins and their burdens.

Abū 'Ubayd said: It was said for man when he stretches out his garment to bear his furniture in it: Ihmil Wizraka and Wazraka.

﴿On their backs﴾:

According to As-Suddī and 'Amr ibn Qays al-Malawī: When the believer will come out of his grave, the best thing in looking, and the best in fragrance will receive it, saying: "Do you recognize me?" He will say: "No, but Allah made you smell good and look good". He will say: Like that you were in the worldly life, I'm your righteous deed, I have been mounting on you for long in the worldly life, so mount on me today, and said:

﴿Watch for˹ the Day We will gather the righteous before the Most Compassionate as an honored delegation﴾ [19: 85], meaning, riding, and the

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yearn for the great injustice that they defrauded themselves, and the greatness of the loss from which there is no greater loss: {Oh, our regret for what we neglected in it} He says: Oh, our regret for what we wasted in it - meaning: Their deal. Whoever mentioned (the deal) but satisfied himself with the evidence of his saying: {Those who denied the meeting with Allah have lost}: It is upon him who mentioned it, since it was known that the loss is only in a sale transaction that has taken place.

disbeliever will be received by the ugliest thing and the foulest smell, then he will say: "Do you recognize me?" He will say? "No, but Allah had made you ugly and foul-smelled, hence, he will say: "That was your deed in the worldly life, you have been mounting me for long, today I will mount you, that is, His statement:

﴿While they bear their burdens [i.e., sins] on their backs. Unquestionably, evil is that which they bear﴾.

Az-Zajjāj is of the view that it means: Their burdens not be transferred to anyone else," as Al-Dahhaak said: " I focus on something

by my eyes and your remembrance revives my heart

﴿Evil indeed is their burden!﴾, Meaning, they will carry

and bear the consequences of their deeds."

Qur'ān 6: 32 ﴿This worldly life is no more than play and amusement﴾: it is a life of falsehood and vanity. That would not remain. This is Allah's denial for the disbelievers when they said:

They insisted, ﴿There is nothing beyond this worldly life and we will never be resurrected﴾ the verse.

﴿But far better is the ˹eternal˺ Home of the Hereafter﴾ (In nominative of Tā') as by way of the Home's adjective.

The Syrians recited it in genitive for the difference of the two words, as they would say: Rabi' al-Awwal, and Masjid al-Jāmi' and Ḥabu al-Ḥaṣid.

It was called worldly life as it is near, however, another view held that it was called for it is mean.

The Hereafter was so called for it is away from the worldly life.

﴿For those mindful of Allah﴾ and abandon polytheism (Will you not understand?﴾ that the hereafter is better than the worldly life.

Qur'ān 6: 31 ﴿We certainly know that what they say grieves you ˹O Prophet…..﴾

As-Suddī: Al-Akhnas ibn Shurayk met Abū Jahl ibn Hishām, then al-Akhnas said to Abū Jahl: O Abū al-Ḥakam, tell me about Muḥammad: Is he truthful or a lair, There is no one here of the Quraysh other than the

Two of us listening to our conversation.

Abū Jahl said, "Woe to you! By Allah, Muḥammad is

Truthful.

Muḥammad has never told a lie in his life. But if the Family of Quṣay

enjoyed alone the privileges of leadership, guardianship of the Sacred House,

The honor of providing pilgrims with water and the honor of prophethood, what Would be left for the rest of the Quraysh?" therefore, Allah Almighty sent down this verse.

According to Abū Yazīd Al-Madanī: The Messenger of Allah (P.B.U.H) met Abū Jahl and shook hands with him, then some of his devils met him and said to him: I have seen him shaking hands with him? Thus, he said: By Allah I'm sure that he is truthful, but we would like not to be lower than 'Abd Manaf?! Hence Allah Almighty sent down this verse.

Muqātil said: It was revealed about Al-Ḥārith ibn 'Amir ibn Nawfal ibn 'Abd Manaf ibn Quṣay ibn Kalab. He used to deny the Prophet (P.B.U.H) in public. Then when he will be alone with his family, he would say: 'Muhammad is not a liar. I do not consider him anything but truthful.'"

Then he said to the Prophet (P.B.U.H): Indeed, we know that what you are saying is right, and nothing prevents us from following you except we fear that the people would snatch us from our one land-namely: The Arabs-as we are a few and we have no power to resist them. Therefore, Allah Almighty revealed: {certainly know that what they say grieves you ˹O Prophet} that you are a liar, a sorcerer and an insane.

﴿It is not your honesty they question﴾, meaning: They would not belie you, nor would they say that: You are a lair.

Nāfi'and Al-Kisā'ī recited it: {Yukthibunak} with Takhfīf, it is also the recitation of 'Alī, Abū ad-Dardā' (may Allah be pleased with them), meaning: They would not call you untruthful.

The Arabs used to say: the land became infertile and it became fertile, and brought it to life, and stimulated it, meaning: found it infertile, fertile and living, and stimulated.

Ru'bah composed in this meaning:

And you see them turned yellow; then He makes them [scattered] debris.

Meaning: ready for planting.

Al-Kisā'ī said:

The Arabs say: 'The message-bearers lied' when they convey something false, meaning they fabricated and spread lies.

And they consider a message-bearer to be a liar, if he falsely claims something and people called him a liar

﴿It is Allah's signs that the wrongdoers deny﴾.

Qur'ān 6: 34 ﴿Indeed, messengers before you﴾, Allah Almighty consoles His Prophet (P.B.U.H), saying: Their peoples denied them as Quraysh did with you.

.﴿But patiently endured rejection and persecution until Our help came to them﴾ with their ruin.

﴿And Allah's promise ˹to help˺ is never broken﴾, meaning:

The Qur'ān as stated by al-Kalbī.

'Ikrimah said: It refers to His statement: ﴿Our Word has already gone forth to Our servants, the messengers, that they would surely be helped, And that Our forces will certainly prevail﴾. [37: 171-173]. And His statement:

﴿We certainly help Our messengers and the believers, ˹both˺ in this worldly life﴾ [40:51] and His statement:

﴿Allah has decreed, "I and My messengers will certainly prevail."﴾ [58: 21].

According to Al-Ḥusayn ibn al-Faḍl: His promise will never be failed.

﴿And you have already received some of the narratives of these messengers﴾ (From) is a relative, as when you say: We got some rain.

Qur'ān 6: 35 ﴿If you find their denial unbearable﴾, the verse.

According to Al-Kalbī: Al-Ḥārith ibn 'Amir said: "O Muḥammad! Bring us a sign as the prophet before you would do. were you to bring it, we would believe in you, however, Allah would not bring them with it, so they rejected from him and he (P.B.U.H) grieved for this, hence Allah Almighty sent down:

﴿If you find their denial unbearable﴾.It was difficult for him.

﴿If their evasion is difficult of you﴾, their turning away from you.

﴿Then build—if you can﴾: it means: seek and build ﴿a tunnel﴾: A tunnel ﴿through the earth﴾: like the tunnel of jerboa holes; It is one of its dens in which it goes.﴿Or stairs﴾ meaning: a ladder ﴿to the sky﴾: So that you can ascend through it.

Az-Zajjāj said: As-Sulam is derived from as-Salamah, it is the way that leads you to your stairs; to bring a sign for them} so do that.

﴿had Allah so willed, He would have guided them all﴾; so that they will be guided}.

﴿So do not be one of those ignorant ˹of this fact﴾: That some of them would believe while the others would not and that Had Allah willed, He would have guided them all, and that those who disbelieved in him, will be known for him in advance.

Qur'ān 6: 36 He (may He be glorified and exalted) said:

﴿Only the attentive will respond ˹to your call﴾. That is: the believers who listen to the Qur'ān, and they follow it and benefit from it, unlike those upon their hearing Allah sealed, so they would not listen attentively to the right.

﴿The dead﴾ here refers to the disbelievers. {Allah will raise them up} with the dead. ﴿Then to Him they will ˹all˺ be returned﴾.

Qur'ān 6: 37 ﴿And they said﴾, referring to Al-Ḥārith ibn 'Amir and his companions

They ask, ﴿Why has no ˹other˺ sign been sent down to him from his Lord?" Say, ˹O Prophet, "Allah certainly has the power to send down a sign"—though most of them do not know﴾:

This addresses their questioning about why a miraculous sign has not been sent down Qur'ān upon the Prophet, and the response emphasizes the capability of Allah to send such signs.

Qur'ān 6: 38 He Almighty said:

﴿All living beings roaming the earth and winged birds soaring in the sky﴾. It is used for emphasis, as it is said: I used my arms, and I walked with my legs, and looked with my eyes.

﴿Are communities like yourselves﴾: that is, some of them are more understating than others, so the people are a community, and the birds are a community, and the beasts are a community, and the animals are a community.

It was said: ﴿Are communities like yourselves﴾ are created like you[1].

According to 'Aṭā': Like you in knowledge and monotheism.

It was said: ﴿Are communities﴾: like you in form, however, ﴿Like yourselves) in subjugation.

﴿We have left nothing out of the Record﴾, meaning: In the Preserved Tablet.

﴿Then to their Lord they will be gathered all together﴾

According to Ibn 'Abbās and aḍ-Ḍaḥāk: will be gathered means: All people will die.

Abū Hurayrah(may Allah be pleased with him) commented on this verse: "Allah Almighty will gather all creatures on the day of Resurrection: the beasts, animals, birds and everything.

Allah Almighty will carry out justice even the hornless sheep

would get its retribution from the horned sheep, then He will say: Be dust,

(1) Al-Zajjāj said in ((The meanings of the Qur'ān and its syntax)) 2/245: People like you - i.e.: in creation, death and resurrection. Al-Qurṭubī favored it, and he said: And the correct view is {All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves}[Qur'ān: 6: 38] in that it is created, indicative of the Creator, in need of Him, provided for by Him, just as your provision is from Allah. ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 6/420.

whereupon the disbeliever would say:

﴿And the disbelievers will cry, I wish I were dust﴾ [Qur'ān: 78: 40][1]

'Aṭā' said: Then they would say the children of Adam, and the distress that afflicted them, they would say: Praise be to Allah who would not create us like you, we neither seek Paradise, nor do we fear Fire.

Hence Allah Almighty will say to them: Be dust, thus the disbeliever wish he were a dust.

On the authority of Abū Dharr (may Allah be pleased with him) said: When I was at the Messenger of Allah (P.B.U.H) if two sheep butted one another, the prophet (P.B.U.H) would say:

"Would you know why they butted one another?" . They said: "We would not know."

He said: "But Allah knows, and He will judge between them)[2].

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(1) 'Abd al-Razzāq recorded it in his ((Tafsīr)) 2/206, he said: Ma'mar narrated to us on the authority of Ja'far ibn Barqān on the authority of Yazīd ibn al-Aṣṣam on the authority of Abū Hurayrah, and from his way by al-Ṭabarī in ((Jāmi' al-Bayān)) 7/188-189, and al-Ḥākim in ((Al-Mustadrak 'Alā aṣ-Ṣaḥīḥayn)), Chapter: Interpretation of Surat Al-An'am 2/345, and authenticated it according to the condition of Muslim and agreed with him. From Kathīr ibn Hishām on the authority of Ja'far. As-Suyūtī added in ((Ad-Durr Al-Manthūr)) 3/20 attributing it to Abū 'Ubayd and Ibn Al-Mundhir. Sheikh Shākir graded it authentic in his commentary on aṭ-Ṭabarī.

(2) It was recorded by Aḥmad in his ((Musnad)) 5/162 (21438), Al-Ṭayālisī in ((Musnad)) p. 65 (480), and aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 7/189 All of them are from different routes on the authority of Al-A'mash who said: I heard Mundhir ath-Thawrī relating on the authority of his companions-and with Aḥmad on the authority of his sheikhs - on the authority of Abū Dharr.

- Sheikh Al-Albānī said in ((As-Silsilah Aṣ-Ṣāḥīhah)) (1588): This is an authentic chain of narrators, whose men are reliable, the men of the two Sheikhs (Al-Bukhārī and Muslim), other than the companions al-Mundhir-and he is ibn Ya'lā ath-Thawrī- they were unknown, yet the does not harm as they are a group of followers , whose ignorance is overlooked by their abundance, as Al-Ḥāfiẓ Al-Sakhawī pointed out in other than this hadith.
- Moreover, aṭ-Ṭabarī recorded it in ((Jāmi' al-Bayān)) 7/189 from Fiṭr ibn Khalīfah on the authority of Mundhir ath-Thawrī, on the authority of Abū Dharr, in a Mursal form.

Qur'ān 6: 39 ﴿And those who deny Our signs﴾, meaning, the Holy Qur'ān and Muḥammad (P.B.U.H). ﴿Are willfully deaf﴾, they would not listen to goodness and ﴿dumb﴾ they would not speak goodness.

﴿lost in darkness﴾: in delusion of disbelief.

﴿Allah leaves whoever He wills to stray﴾ so He dies as disbeliever, and ﴿and guides whoever He wills to the Straight Way﴾. Standing, that is Islam.

Qur'ān 6: 40 ﴿Ask ˹them, O Prophet˺, "Imagine"﴾, meaning: Tell me, and Kāf is used for emphasis.

﴿If you were overwhelmed by Allah's torment﴾: at Badr, Uḥud, al-Ahzāb, and Ḥunayn.

﴿Or the Hour—would you call upon any other than Allah ˹for help˺?﴾: to avert you from torment.

﴿Answer me if your claims are true!?"﴾ Qur'ān 6: 41

Allah Almighty said further:

﴿No! He is the only One you would call﴾: You would invoke Him alone.

﴿And if He willed, He could remove the affliction that made you invoke Him. Only then will you forget﴾:

abandon ﴿whatever you associate with Him in worship﴾.

Qur'ān 6: 42 ﴿Indeed, We have sent messengers before you ˹O Prophet﴾: but they disbelieved.{to other people who We put through suffering and adversity}: Poverty. ﴿And hardship﴾:various illnesses, diseases and pain .

﴿So perhaps they would be humbled﴾, so they believe, repent, submit and be humbled.

Qur'ān 6: 43 ﴿Why did they not humble themselves when We made them suffer?﴾ Why did not they.﴿when our adversity afflicted them﴾ When our torment reached them.﴿Why did they not humble themselves﴾ and believe so that they were be survived.

﴿Instead, their hearts were hardened, and Satan made their misdeeds appealing to them﴾: from disbelief and disobedience.

Qur'ān 6: 44 ﴿When they became oblivious to warnings﴾, meaning, abandoned what they were commanded to do.

﴿We showered them with everything they desired﴾, meaning 'We opened the gates of provisions for them from wherever they wished, so that We deceive them. ﴿But just as they became prideful of what they were given﴾: became very pleased with it ﴿We seized them by surprise﴾: All of a sudden, after they would live in security and welfare.

﴿Then they instantly fell into despair!﴾, they have no hope for any type of good thing.

As-Suddī said: Mublisūn means dead.

Ibn Kaysān said: Mublisūn means humiliated.

According to Al-Ḥasan: it means distressed.

Abū 'Abdul Raḥman As-Sulamī recited it: (Mublasun) with Fatḥah of Lām as an object, namely: despaired.

The term Iblās literally refers to deeply engagement in grief and regret.

Mujāhid said: It means depressed.

According to ibn Zayd: Al-Mublis is the one who could not ward himself the evil that afflicted him.

Ja'far Aṣ-Ṣādiq (may Allah be pleased with him) on His statement:

﴿So when they forgot that by which they had been reminded﴾ a saying: when they forget what they were reminded of glorification,

﴿We opened for them the gates of every good﴾ of welfare.

﴿But just as they became prideful of what they were given﴾: of comfort and enjoyment.

﴿We seized them by surprise﴾: to the depth of the Hellfire.

Qur'ān 6: 45 ﴿So the wrongdoers were utterly uprooted﴾

As-Suddī said: the origin of the people.

According to Quṭrub: the last of them-meaning: they were uprooted and

perished.{And Allah praise is for Allah-Lord of all words}.

ʻUqbah ibn ʻAmir (may Allah be pleased with him) narrated from the Prophet (P.B.U.H) said:

"If you see that Allah gives His servants all what they desire while they are a disobedient, so be certain that He deceives them."

Then he (P.B.U.H) recited:

﴿So when they forgot that by which they had been reminded﴾[1].

Qur'ān 6: 46 ﴿Say, "Have you considered: if Allah should take away your hearing and your sight﴾: If He takes them out.

﴿And set a seal upon your hearts﴾.

So He sealed over them, so that you would not recognize what you say, nor would be aware of your argument.

﴿Who else other than Allah could restore it?"﴾ meaning: of what he had taken out, so He said:

﴿See ˹O Prophet˺ how We vary the signs﴾, make them clear for them.

﴿Yet they still turn away﴾: They turned away from our Signs and rejected them.

Qur'ān 6: 47 ﴿Ask, "Imagine if Allah's punishment were to overwhelm you with or without warning﴾, suddenly. ﴿Or manifestly﴾: You will see it with your own eyes when it befalls you.

﴿who would be destroyed﴾: with punishment

﴿other than the wrongdoers?"﴾: it refers to the polytheists.

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(1) It was recorded by Aḥmad in ((Al-Musnad)) 4/145 (17311) ((Zuhd)) by Ibn Al-Mubārak, 1/109 (321), and aṭ-Ṭabarānī in ((Al-Kabīr)) 17/330, ((Al-Awsaṭ)) 9/110 And Al-Bayhaqī in ((Shu`b Al-Imān)) 4/128, and Aṭ-Ṭabarī in ((Jāmi` Al-Bayān)) 7/195 All of them are from paths on the authority of Ḥarmalah ibn ʻImrān At-Tajībī, on the authority of ʻUqbah ibn ʻĀmir in it. And its chain of transmission is good. Similarly, Ibn Abī Ḥātim narrated it in ((At-Tafsīr)) by ʻAbdullah ibn Wahb on the authority of Ibn Lahī'ah on the authority of ʻUqbah ibn Muslim with it, except that he said: Then he recited:

- {So when they enraged Us, We inflicted punishment upon them, drowning them all} [Qur'ān: 43:55]

Qur'ān 6: 48 ﴿We have sent messengers only as deliverers of good news and as warners whoever believes and does good﴾: So whoever does righteous deed,

﴿There will be no fear for them﴾, when they will be scared, ﴿nor will they grieve﴾: when they grieve.

Qur'ān 6: 49 ﴿But those who deny Our signs﴾, it refers to Muḥammad (P.B.U.H) and the Holy Qur'ān.

﴿Will be afflicted﴾: they will be seized:

﴿With punishment for their rebelliousness﴾: Allah will punish them due to their disbelief.

Qur'ān 6: 50: Say, ˹O Prophet,˺ ﴿I do not say to you that I possess Allah's treasuries﴾, meaning: the provisions of Allah.

﴿Or know the unseen﴾, what was hidden from the people.

﴿Nor do I claim to be an angel﴾, I do not claim that I'm an angel so that you deny what I said.

﴿I only follow what is revealed to me﴾, meaning: It is not out of question or impossible, especially, there are confirmed evidences and proofs that support it.

﴿Say, "Are those blind ˹to the truth˺ equal to those who can see?﴾, the disbeliever and the believer, and the one who went astray and the one who is guided﴾. Will you not then reflect?﴾, that is, and the blind and the one who can see are not equal.

Qur'ān 6: 51 ﴿Warn with﴾, and warn therewith. ﴿with it﴾, referring to the Qur'ān˺

﴿Those who are awed﴾, who fear. ﴿by the prospect of being gathered﴾, meaning: they will be resurrected and gathered.

﴿Before their Lord﴾, another view said: it means those who know that they will be gathered because their fear was out of their knowledge.

﴿When they will have no protector or intercessor besides Him﴾: meaning: other than Allah, they will have no relative or intercessor who can intercede on behalf of them.

﴿So perhaps they will be mindful ˹of Him﴾.

Qur'ān 6: 52 Allah (may He be glorified and exalted) said:

﴿O Prophet!˺ Do not dismiss those ˹poor believers˺ who invoke their Lord morning and evening, seeking His pleasure﴾.

[1348] Muḥammad ibn Al-Ḥusayn ibn Muḥammad aṣ-Sūfī informed us: Muḥammad ibn ʻAbdullah al-Juharī informed us: ʻAbdullah ibn Muḥammad related to us, Isḥāq ibn Ibrāhīm related to us: Jarīr informed us from al-Ash'ath ibn Siwār, on the authority of Kirdaws, that ʻAbdullah ibn Mas'ūd (may Allah be pleased with him) said;

Some of the chiefs of Quraysh passed by the Messenger of Allah (P.B.U.H), while Ṣuhayb, Khabāb, Bilāl, ʻAmmār and others of the weak Muslims were at them. They said: O Muḥammad! are you pleased with these people?, would we following to those people, "Are these the ones whom Allah favored above us?" Drive them away so that we may follow you. Whereupon, Allah Almighty revealed the verse:

﴿O Prophet!˺ Do not dismiss those ˹poor believers˺ who invoke their Lord morning and evening﴾[1].

Salmān and Khabāb ibn al-Arat said: This verse was revealed about us: Al-Aqra' ibn Ḥābis and ''Uyaynah ibn Hiṣn al-Fazāri and their families whom their hearts were brought together to Islam. They found the Prophet (P.B.U.H) sitting with Bilal, Ṣuhayb, ʻAmmār, Khabāb and some of the weak believers. When they saw them around him, they belittled them, and they

(1) **[1348] The assessment of the reliability of the chain of transmitters:**
- weak; In it: His sheikh Abū ʻAbd al-Raḥman al-Sulamī and Ash`ath ibn Suwar, and they are weak.

The authentication of Ḥadīth:
- And the narration is in its wording according to Ibn Jarīr in ((Jāmi` al-Bayān)) 7/200, and in a similar wording it was recorded by Aḥmad 1/420 (3985), and Aṭ-Ṭabarānī in ((Al-Kabīr)) 10/217, and it was narrated by Abū Nuʻaym in ((Al-Ḥilyah)) 4/ 180. All of them are from paths on the authority of Ash'ath, and Al-Haythamī said in ((Majma' az-Zawā'id)) 7/88: And Aḥmad's men are authentic men other than Kardūs, and he is trustworthy. I said: Among his men is Ash'ath, and he is weak, as stated above.

came to him, saying: O Messenger of Allah! Would you sit at the top of the mosque and drive them out of us, and the smell of their dresses; they would wear garments of wool, they had no dresses other than it, and so we would sit with you and listen to you. However, the Messenger of Allah (P.B.U.H) said: **(I will never dismiss the believers).** Hence they said: We would like that you make a special court for us, by which the Arabs would know our honor, as the delegations of the Arabs used to come to you. And we are ashamed if the Arabs would see us with those slaves. So if we come to you, keep them away from us, and if we are done, stay with them as you like.

He said: "Yes."

They said: "Give us a document with this."

He said: "He asked for the document and called out ʻAlī to write."

He said: "While we are sitting elsewhere, Gabriel (Peace be upon him) descended with:

﴿O Prophet! ˹Do not dismiss those ˻poor believers˼ who invoke their Lord morning and evening﴾ up to His statement:

﴿Does Allah not best recognize the grateful?﴾. Thus, the Messenger of Allah (P.B.U.H) dropped the document, then he called us and we came to him while he was saying: {Peace be upon you! Your Lord has taken upon Himself to be Merciful}. We used to sit with him, and when he would like to leave, he would leave us alone, so Allah Almighty revealed:

﴿And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure﴾. [18:28].

He said: The Messenger of Allah (P.B.U.H) would sit with us and we would draw near to him so that our knees would almost touch his knees. When the time comes in which he used to leave, we would leave and let him until he leaves. He said to us:

"All praise is due to Allah who would take my soul until He commanded me to stay with some people of my nation, I will live with you and die with you."

According to Al-Kalbī: They said to him: assign a day for us and a day for them, but He said: **(I will never do),** they said: they said: we agree to sit in one session but come forward to us and turn away from them.

Therefore, Allah Almighty sent down this verse.

Mujāhid said: Had it been for Bilal, and ibn Umm ʿAbd, we would have followed Muḥammad, so Allah revealed this verse.

According to ʿIkrimah: ʿUtbah ibn Rabiʾah, Shaybah ibn Rabiʾah, Muṭʾam ibn ʿAdī, al-Ḥārith ibn Nawfal, Qurdhah ibn ʿAbd ʿAmr ibn Nawfal together with the nobles of Banū ʿAbd Manāf, who were disbelievers, came to Abū Ṭālib and said: "O Abū Ṭālib, had your nephew Muḥammad dismissed our slave and our allies, they are our slaves and our enemies, this will be more pleasing for us, and more approaching for us to follow him and believe in him. Then Abū Ṭālib came to the Prophet (P.B.U.H) and talked with him about what they suggested.

Whereupon, ʿUmar ibn Al-Khaṭṭab (may Allah be pleases with him) said: "Would you do that until you would see what they would do and what they would say?" Therefore, Allah Almighty revealed theses verses. When they were revealed, ʿUmar came and excused to the Prophet (P.B.U.H) for what he had said.

Jubayr ibn Nufayr said that Quraysh came to the Messenger of Allah and said: "If you were sent a Messenger of Allah to us,

ʿSend away these insolent people from you, and we will be your companions.'" Whereupon, Allah Almighty sent down:

﴿O Prophet!˹ Do not dismiss those ˻poor believers˼ who invoke their Lord morning and evening﴾

Ibn ʿAbbās (may Allah be pleased with both of them) said: It refers to: those who worship their Lord through the obligatory Prayers

﴿Morning and evening﴾.

It refers to the noon Prayer and the afternoon prayer: Some of the poor used to be in company of the Prophet (P.B.U.H), then some of the nobles said:

If we come to pray with you, delay those people, and let them pray behind us. Therefore, Allah Almighty revealed:

﴿Prophet! ˹Do not dismiss those poor believers˺ who invoke their Lord morning and evening﴾.

Ḥamzah ibn ʻĪsā said: I have entered upon Al-Ḥasan and said to him: O Abū Sa'īd, what do you think of Allah's statement:

﴿Who invoke their Lord morning and evening﴾, are those the story tellers?

"No," He replied, rather they are those who perform the prayers in congregation."

Mujāhid said: "I performed the dawn prayer along with Sa'īd ibn Al-Musayyib, and when the Imam concluded prayer with Taslīm. The people hastened to the story teller. At this, Sa'īd said:

"How hasty people to this session?!"

Mujāhid said: I said:

They misinterpreted Allah's statement:

﴿Who invoke their Lord morning and evening﴾. He said: "It does not refer to those people, however it refers to the prayer that we have just finished now."

Ibrāhīm said: It refers to those who remember their Lord.

Abū Ja'far stated: It refers to those who recite the Qur'ān

﴿Seeking His Pleasure﴾, meaning, for the sake of Allah.

﴿You are not accountable for them whatsoever, nor are they accountable for you﴾. It stands for apodosis for His statement:

﴿You are not accountable for them whatsoever﴾, and His statement:

﴿And you will be﴾: It stands for apodosis for His statement:

﴿and do not dismiss﴾, one of them stands as apodosis of negation, while the other stands as apodosis of prohibition.

﴿So you will be one of the wrongdoers﴾: of harming yourself by disobedience, if you turn away of the weak people.

Qur'ān 6: 53 ﴿In this way We have tested﴾, that is, We afflicted.

﴿Some by means of others﴾, the nobles with the mean, and the rich with the poor, and the leaders with the slaves.

﴿So those ˹disbelievers˺ may say﴾, meaning: the nobles and the wealthy people. ﴿Are those﴾, the lowly and poor people.

﴿Has Allah favored these ˹poor believers˺ out of all of us?﴾.

According to Al-Kalbī: that is when the noble would look to the mean and found him had embraced Islam before him, became so proud to embrace Islam and say that: This one has preceded me in accepting Islam, so he would not embrace Islam. {Does Allah not best recognize the grateful?}, meaning: the believers. This is an apodosis for His saying:

﴿Has Allah favored these ˹poor believers˺ out of all of us?﴾. another view held that: Does Allah not best recognize those who are grateful when they are guided to Islam.

[1349] Muḥammad ibn Al-Ḥusayn ibn Muḥammad informed us, ʿAbdullah ibn Muḥammad ibn ʿAlī ibn Ziyād informed us: ʿAbdullah ibn Muḥammad Al-Madanī related to us, Isḥāq related to us: Sulaymān ibn Ḥarb informed us, Ḥammād ibn Zayd related to us, on the authority of al-Mu'allā ibn Ziyād, on the authority of Al-ʿAlā ibn Bashīr, on the authority of Abū as-Ṣiddīq an-Najī, that Abū Sa'īd al-Khudrī (may Allah be pleased with him) said:

I was sitting with a group including those weak emigrants, and they would cover the naked parts of each one of them. There was a reciter who would recite Qur'ān for us and we would listen to him.

He said: the Prophet (P.B.U.H) and stood for us, when the reciter saw him, he remained silent, and he greeted us and said: **{What were you doing?)**

We said: O Messenger of Allah, a reciter would read for us and we would listen attentively to him.

Hence, the Prophet (P.B.U.H) said**:**

"Praise be to Allah who made from my nation whom I was commanded to patiently stick with them."

Then he sat with us and uprightly sat in the middle of us, and he pointed with his hand, so the people lined up and their faces appeared, so the Messenger of Allah would not recognize anyone from among them. They were the weak Emigrants. Then he said: the Prophet (P.B.U.H) said:

(Be rejoiced-the mobs of the Emigrants- of the perfect success on the Day of Resurrection, you will enter Paradise half a day before the wealthy of the believers, that is, five hundred years)[1].

[1350] Muḥammad ibn Al-Ḥusayn informed us: Muḥammad ibn ʻAbdullah ibn Quraysh: Al-Ḥasan ibn Sufyan informed us, said: ʻAbdul Wahid ibn Ghiyāth related to us, Hishām ibn Sulaymān related to us: Yazīd ar-Raqāshī related to us, that Anas (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

{O poor people! Allah has certainly pleased for me to stick to your assemblies, and Allah Almighty said:

﴿And patiently stick with those who call upon their Lord Morning and evening﴾, as they are the assemblies of the Prophets and righteous people before you."[2]

[1351] Muḥammad ibn Al-Ḥusayn informed us: Muḥammad ibn ʻAbdullah Al-Juharī informed us: ʻAbdullah ibn Muḥammad ibn ʻAbdul Raḥman related to us: Isḥāq al-Hanẓalī related to us ʻAffān informed us,

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(1) **[1349] The assessment of the reliability of the chain of transmitters:**
- weak because al-ʻAlā' ibn Bashīr Al-Muzanī is unknown.

The authentication of Ḥadīth:
- It was recorded by Abū Dāwūd in his ((Sunan)) Book of Knowledge, Chapter on Stories (3666) and Aḥmad, 3/63 (11604), and Al-Bayhaqī in ((Shu`b Al-Iman)) 7/335 (10492), and Al-Baghawī in ((Explanation of the Sunnah)) 14/191, Aṭ-Ṭabarānī in ((Al-Awsaṭ)) 8/357 (8866), and Abū Ya'lā in ((Musnad)) 2/382-383 (1151). All of them from Al-Ala ibn Bashīr Al-Muzanī.

(2) **[1350] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak, including Yazīd Ar-Raqāshī and Abū ʻAbd al-Raḥman al-Sulamī. Weak.

The authentication of Ḥadīth:
- Al-Daylamī recorded it in ((Musnad Al-Firdaws)) 5/290 (8213) on the authority of Abū Hurayrah.

Ḥammād ibn Salamah related to us, on the authority of Thābit, on the authority of Mu'awiyah ibn Qurrah, that ʻĀ'idh ibn ʻAmr (may Allah be pleased with them): Abū Sufyān passed by Salmān, Ṣuhayb and Bilāl, so they said to him:

The words did not manage to the neck of Allah's enemy. Hence Abū Bakr (may Allah be pleased with him) said: You say this to the chief and master of Quraysh, the he came to the Messenger of Allah (P.B.U.H, who said to him:

"O Abū Bakr, perhaps you annoyed them, if you do so, then you have enraged your Lord."

Then Abū Bakr (may Allah be pleased with him) went back to them and said: "Perhaps I caused you to be angry?"

But they said: "No, Abū Bakr, may Allah forgive you!"(1)

Qur'ān 6: 54: Allah Almighty said: ﴿When the believers in Our revelations come to you….﴾.

The scholars have differed over whom this verse was revealed:

ʻIkrimah (may Allah be pleased with him) said: It was revealed about those whom the Prophet (P.B.U.H) was forbidden to dismiss them. When the Prophet (P.B.U.H) would say anyone of them, he would greet him, saying: **"Praise be to Allah who had made amongst my nation whom I was commanded to start greeting them."**

Al-Kalbī said: When the verse: ﴿And do not dismiss those who call out their Lord morning and night﴾, was revealed, ʻUmar (may Allah be pleased with him) came to the Messenger of Allah (P.B.U.H), and excused himself for what he had said and sought Allah's forgiveness, and said: "O Messenger of Allah, by Allah, I have never intended with what I had said

(1) **[1351] The assessment of the reliability of the chain of transmitters:**
- Weak: It includes Abū ʻAbd al-Raḥman as-Sulamī.

The authentication of Ḥadīth:
- It was mentioned by Muslim in ((Ṣaḥīḥ)), The Book of the Virtues of the Companions, in the chapter on the virtues of Salman, Ṣuhayb and Bilāl, may Allah Almighty be pleased with them (2504).

except good, accordingly, It was revealed about ʻUmar (may Allah be please with him):

﴿When the believers in Our revelations come to you﴾.

According to ʻAṭāʾ: This verse was revealed in Abū Bakr, ʻUmar, ʻUthmān, ʻAlī, Bilal, Sālim, Abū ʻUbaydah, Muṣʾab ibn ʻUmayr, Ḥamzah, Jaʾfar, ʻUthmān ibn Maẓʾūn, ʻAmmār ibn Yāsir, al-Arqam ibn Abi Al-Arqam, and Abū Salamah ibn ʻAbdul Asad, may Allah be pleased with them.

According to Anas ibn Malik (may Allah be pleased with him): Some people came to the Messenger of Allah (P.B.U.H) and said: "We have committed a lot of major sins, so the Messenger of Allah (P.B.U.H) remained silent, accordingly, Allah Almighty revealed:

﴿When the believers in Our revelations come to you﴾.

﴿Your Lord has taken upon Himself﴾: Allah has decreed.

﴿Upon Himself Your Lord has taken upon Himself to be Merciful. Whoever among you commits evil ignorantly ⌜or recklessly﴾.

Mujāhid said: He knows nothing about Halal or Haram, so he committed the sin, and whoever does a misdeed, so he is ignorant of it.

It was said: It means that he committed the sin while he was ignorant of what this sin leads to.

It was said: He was ignorant when he chose to commit misdeeds on obedience. ﴿Then repents afterwards﴾: He sought forgiveness of his sin.

﴿And mends their ways﴾, his deeds. It was said: He was faithful in his repentance. ﴿Then Allah is truly All-Forgiving, Most Merciful."﴾

The reciters differed over His statement: {Annahu}, and {Annahu}, where ibn Kathīr, al-Aʾmash, Abū ʻAmr, ʻḤamzah and al-Kisāʾī recited it with Kasrah throughout the Qurʾān by way of resumption. However, al-Ḥasan, ʻʻĀṣim and Yaʾqūb recited it with Fatḥah as an apposition of the word al-Raḥmah. The people of Medina read the first one with Fatḥah as it denotes "He decreed that", and read the second with Kasrah by way of resumption, because what comes after Fāʾ of apodosis will be a new statement.

Qur'ān 6: 55 ﴿This is how﴾, meaning: and thus, and it was said: As we have stated for you in this Surah our signs and our arguments on the idolaters and the infidels.

﴿We will make our signs clear﴾: meaning, We will show our signs and proofs in every right that the people of falsehood deny.

﴿The way of the wicked may become distinct﴾.

Who recited Sabīl in nominative, it means that the way of the wicked will be clear and distinct. It is said: Bāna, Abāna, Tabayna and Istabān i.e. became clear and distinct. The word As-Sabīl is used as masculine and feminine. As for Tamīm, they used to use it a masculine, while the people of Hijāz use it a feminine.

The proof of being masculine, His statement:

﴿If they see the Right Path, they will not take it. But if they see a crooked path, they will follow it﴾. [7: 146].

And the proof of being feminine, His statement:

﴿Why do you turn the believers away from the Way of Allah—striving to make it ˹appear˺ crooked﴾. [3: 99].

And His statement: Say, ˹O Prophet,˺ ﴿"This is my way﴾ [12: 108].

Thereupon, the word {Walitastabina} was recited with Yā' and Ta', while the people of Medina recited it {Walitastabina} with Ta'.

{Sabīla} is used in accusative as an address to the Prophet (P.B.U.H), meaning: So that, O Muḥammad realize the way of the wicked people.

It is said: Istabāntu ash-Shay'a and Tabaynatuhu i.e I realized it.

Qur'ān 6: 56: Say, ˹O Prophet,˺ ﴿I have been forbidden to worship those you invoke besides Allah﴾, in worshipping idols and dismissing Bilāl and Salmān.

﴿Say, "I will not follow your desires, for I then would certainly be astray and not one of those ˹rightly˺ guided."﴾ meaning, if I were to do so, I would have abandoned the path of right and I would certainly be astray.

Yaḥyā ibn Wathāb and Abū Raja' recited it (Qad Ḍaliltu) with Kasrah of Lām. They are two tongues: Ḍalla and Yaḍilu, like Qalla and Yaqillu. And Dalla Yuddalla, such as Malla and Yumallu, the first tongue is the most eloquent and more correct as it is the tongue of the people of Hijāz.

Qur'ān 6: 57 : Say, ˹O Prophet,˺ ﴿"Indeed, I stand on a clear proof from my Lord﴾: I have a clear proof, argument, and insight ﴿from my Lord, yet you have denied it﴾.

Meaning: you disbelieved in my Lord.

﴿That ˹torment˺ you seek to hasten is not within my power﴾, meaning: the torment. It was revealed about An-Naḍr ibn Al-Ḥārith. It is only Allah Who decides ˹its time}, the decision is only for Allah.

﴿He declares the truth. And He is the Best of Judges﴾.

The people of Hijāz and "Āṣim recited it: {Yaqusu} with Tashdīd of Sād, meaning: Say the truth. They arguing that it was written in All copies of the Holy Qur'ān without Yā', as He said: The truth, and He said: I have judged with truth.

The other reciters read it with Ḍād, i.e. decides with truth, this is affirmed by His statement:

﴿And He is the Best of Judges﴾. and the best in reckoning between His servants.

They said: Yā' was dropped for easier pronunciation, as His statement: ﴿Except he who is to enter and burn in the Hellfire﴾ [37: 163], and Allah's statement:

﴿Allah eliminates falsehood﴾, [42: 24], and His Allah's statement.

﴿But warning does not avail them﴾, [54: 5]

and His statement: ﴿We will call the angels of Hell﴾, [96: 18], etc.

They dropped Ba' from the word: {Al-Ḥaqq}; as it stands as an adjective for the infinitive, as if He said: He decides the right judgment.

Qur'ān 6: 57 ﴿Say ˹also˺, "If what you seek to hasten were within my power﴾,

and if I have what you ask for. ﴿for which you are impatient﴾, of torment, ﴿the matter between us would have already been settled﴾, the matter would have been decided between me and you, and you will be destructed},

﴿But Allah knows the wrongdoers best﴾.

Qur'ān 6: 57 Allah Almighty says:

﴿With Him are the keys of the unseen—no one knows them except Him﴾. The keys are the plural of the key.

Ibn As-Samayfa' recited it: ﴿Mfateehu Al-Ghaib﴾ as the plural of Miftāh (the key) i.e., the one who knows the unseen and He opens it for His creation.

The scholars have differed over the keys of the unseen:

'Abdullah ibn 'Umar (may Allah be pleased with them) reported the Messenger of Allah (P.B.U.H) as saying: (the key of the unseen are five, none other than Allah knows them:

﴿Indeed, Allah ˹alone˺ has the knowledge of the Hour﴾, up to His statement:

﴿Allah is All-Knowing, All-Aware﴾.[31:34].

According to As-Suddī: the Key of the unseen are meant for the treasures of the unseen.

'Aṭā' said: It means: "What was concealed from you, of reward and punishment, and what my affair and yours will be destined to."

Other view held that it refers to the ages and time of their ends.

It was said: It includes the cases of the servants in terms of happiness and misery.

It was said: It means: the ends of ages and the last actions.

According to another view:

Allah, may He be glorified, the Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be.

According to Ibn Mas'ūd (may Allah be pleased with him): Your Prophet (P.B.U.H) has been given the knowledge of everything, except the key of the Unseen[(1)].

(1) It was recorded by Aḥmad 1/386 (3659), and Abu Ya'lā 9/86 (5153).
- Ibn Kathīr stated in ((At-Tafsīr)) 11/83: This is a good chain of transmission, according to the conditions of the owners of the Sunan, yet they did not report

﴿And He knows what is in the land and sea﴾. Mujāhid said: The land means the desert, whereas the sea refers: Every town in which there is water.

﴿Not even a leaf falls without His knowledge﴾, Ibn ʿAbbās (may Allah be pleased with them) said: There is no tree in the land or the sea, except there an angel entrusted with it, knows whoever eats from it, no leaf falls but that he knows of it. It was said: He knows what is remaining of the leaves of the tree and what falls from it.

[1352] I heard Abū Al-Qāsim ibn Ḥabīb saying: I heard Abū Bakr ibn ʿAbdūs saying: It means: how many times it turned over until it fell down the land.

﴿Nor a grain in the darkness of the earth﴾, meaning: in the interior of the land. It was said: Under the rock in the middle of the land.

﴿Or anything—green or dry﴾, according to Ibn ʿAbbās (may Allah be pleased with them): the green refers to water, while the dry refers to the desert. ʿAṭāʾ said: what produces plants and what does not. Al-Ḥasan said: Allah writes it green and writes it dry, so that you, the children of Adam is easier to get accounted than this grain(1).

Another view held that the green refers to the tongue of the believers; he will be full of the remembrance of Allah, whereas the tongue of the disbeliever will never remember Allah nor will he please Him.

It was said: It refers to the trees and the plants.

Al-Aʾmash reported from Yazīd ibn Abi Ziyād, that ʿAbdullah ibn al-

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it. Al-Haythamī said in ((Az-Majmaʾ az-Zawāʾid)) 8/471: And their men are the men of Ṣaḥīh. Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 7/212, Al-Ḥāmīdī in ((Musnad)) 1/68, and Ibn Abi Shaybah in ((Al-Muṣannaf)) 11/36 (32260), all of them from different routes, on the authority of ʿAmr ibn Murrah, on the authority of ʿAbdullah ibn Salamah, on the authority of ʿAbdullah ibn Masʾūd, according to him.

(1) **[1352] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler, it was said that Al-Ḥākim rejected him, and his sheikh was not mentioned with impugnment or validation.

The authentication of Ḥadīth:
- Al-Baghawī mentioned it in ((Maʾālim at-Tanzīl)) 3/151.

Ḥārith, said: There is no a tree in the land even it was a needle insertion, except there is an angel appointed on it, He brings its knowledge to Allah when it gets dry and when it gets green(1).

[1353] Abū Ja'far Muḥammad ibn 'Alī ibn Aḥmad Al-Khalqānī informed us,: 'Alī ibn 'Īsā ibn Ibrāhīm al-Warrāq informed us: Muḥammad ibn Al-Ḥusayn ibn Mu'ādh aṭ-Ṭawīl: Aḥmad ibn Abi Al-Khalil related to us: Yazīd ibn Hārūn al-Wāsiṭī related to me, on the authority of Muḥammad ibn Ishāq, on the authority of Nāfi', Ibn 'Umar (may Allah be pleased with them) reported the Prophet (P.B.U.H) as saying:

(There is no plants on the land, nor fruits on the trees, except it was written on it: In the Name of Allah, the most Gracious and most Merciful, it is a provision of so and so, that is , Allah's statement:

﴿Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is ˹written˺ in a perfect Record﴾(2).

Qur'ān 6: 60 Allah the Exalted and Glorified said:

﴿He is the One Who calls back your souls by night﴾ meaning:

He takes your souls at night.

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(1) The assessment of the reliability of the chain of transmitters:
- In it Yazīd, weak, and Al-A'mash is Mudallis.

The authentication of Ḥadīth:
- It was recorded by Ibn Abī Shaybah in ((al-Muṣannaf)) 12/432 (36577), and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 7/213, and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) (7371). And Abū Sheikh in ((Al-'Aẓamah)) 2/743, all of them are from paths, on the authority of Yazīd Ibn Abī Ziyād, and it was mentioned above that he is weak.

(2) **[1353] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, whom I could not find, adh-Dhahabī said in ((Mizān al-I'tidāl)) 1/609: It is invalid. As-Suyūṭī classed it as weak in ((Ad-Durr al-Manthūr)) 3/28.

The authentication of Ḥadīth:
- Al-Khatīb narrated it in ((Tārīkh Baghdad)) 4/130, and he said: Ibn Nu'aym said: This ḥadīth is unique to his father-in-law ibn Al-Ḥusayn, on the authority of Aḥmad ibn Al-Khalīl, and it is not accepted from him; Aḥmad ibn Al-Khalīl is reliable and trustworthy. And see: ((al-'Lal al-Mutanāhiyah)) by Ibn Al-Jawzī (230).

﴿And knows what you do by day﴾, what you have done. During the day, it is derived from the hand organ. Everyone who used his own parts of the body was called Jāriḥ, same is called to the birds used for hunting.

Furthermore, It was said: May Allah do not leave for you a Jāriḥah, meaning: a salve or a maid who works for his master.

﴿Then revives﴾, meaning: He wakens and rouses you (therein﴾: By day.

﴿to complete your appointed term﴾, meaning: the term of life to death, by then its age and provision will come to an end.

Abū Raja' and Ṭalḥah recited it: (Linaqdi) with Fatḥah of Nūn. the word (Ajalan) is used in accusative.

It is an argument against those who denied the resurrection. It means: As I was able to do that, I can resurrect you after death.

It was said: It is written in the Torah: O son of Adam, as you sleep, you will die, and as you wake up, you will be resurrected.

﴿To Him is your ˹ultimate˺ return﴾, in the Hereafter ﴿then He will inform you﴾, inform and recompense you. ﴿of what you used to do﴾.

Qur'ān 6: 60 ﴿He reigns supreme over all of His creation, and sends recording-angels, watching over you﴾. It refers to the angels who record the actions of the children of Adam. It is the plural form of Ḥāfiẓ (recorder). It is similar to His statement:

When death comes to any of you, Our angels take their soul, never neglecting this duty. ﴿while you are certainly observed by vigilant﴾.[82:10].

'Umar ibn al-Khaṭṭab (may Allah be pleased with him) composed:

Among people who live in misery….ignorant and unaware

If he was faithful, and intellect .

He should be careful of death, and fear the recording-angels.

Indeed, the people are leaving and resident

What has appeared for the resident is an admonition.

﴿When death comes to any of you, Our angels take their soul, never neglecting this duty﴾, meaning: the helpers of the death angel, they take one's soul, then they bring it to the death angel.

﴿And they do not neglect﴾, they neither fail, nor neglect in their duties.

According to the recitation of ʿUbayd ibn ʿUmayr: ﴿La Yufriṭūn﴾, meaning, they never go beyond the limits.

Qur'ān 6: 62 ﴿Then they are ˹all˺ returned to Allah﴾, meaning, the angels, or the servants according to another view.

﴿Their True Master. Judgment is His ˹alone﴾, none other than Him has judgment.

﴿And He is the Swiftest Reckoner﴾, because he does not need checking or thinking.

Qur'ān 6: 60 : Say, ˹O Prophet,˺ ﴿ "Who rescues you from the darkest times on land and at sea?﴾, If you misled the way and feared of ruin.

﴿He ˹alone˺ you call upon with humility, openly and secretly﴾.

ʿĀṣim recited it: ﴿Wakhifatan﴾ they are two tongues.

Al-A'mash recited it: ﴿Wakhiftan﴾ derived from fear, such as what was mentioned in Surat al-A'rāf.

"If You rescue us from this}, meaning: darknesses, {we will be ever grateful}, meaning: believers.

Qur'ān 6: 64 ﴿Say, "˹Only˺ Allah rescues you from this and any other distress﴾, that is, grief. ﴿Yet you associate others with Him ˹in worship﴾

Qur'ān 6: 65

﴿Say, "He ˹alone˺ has the power to unleash upon you a torment from above﴾, such as the awful cry, the flood and the winds, as he did with ʿĀd, Thamūd, the people of Shu'ayb, the people of Lūt, and the people of Noah. ﴿Or below you﴾,

Additionally, there is the possibility of punishment from beneath, such as an earthquake, as happened to Qāron (Korah).

According to Aḍ-Ḍaḥāk: ﴿A torment from above you﴾: from the part of

your elderly. ﴿Or below you﴾: from beneath your feet.

Mujāhid is of the view that: {a torment from above you} refers to the oppressing rulers. ﴿Or below you﴾: refers to the evil slaves[1].

﴿Or split you into ˹conflicting˺ factions﴾, to confuse you so you become sects, and spread different whims amongst you.

﴿And make you taste the violence of one another﴾: meaning: the different swords, that is, you kill each other as He did with the Children of Israel. When this verse was revealed, the Messenger of Allah (P.B.U.H) said: (O Gabriel! How can my nation remain in that way?) However, he said: I'm only a slave like you, so ask your Lord.

The Messenger of Allah (P.B.U.H) stood up and made ablution, then he asked His Lord three things and He has granted him two but withheld one from him.

The Messenger of Allah (P.B.U.H) said:

"I asked him not to send upon them a torment from above or below them or from beneath their feet, so he granted me this, and I asked Him that there should be no bloodshed among the people of my Ummah, but He did not grant it, and Jibrīl told me that my Ummah will vanish by the sword."

According to Az-Zuhrī: Khabāb (may Allah be pleased with him) watched the Messenger of Allah (P.B.U.H) one night while he was praying. When he finished, He said to him at dawn: I have seen you offering prayer the like of it I have never seen you praying?

(1) ((Ma'ālim at-Tanzīl)) by Al-Baghawī 3/153 and aṭ-Tabarī narrated it in ((Jāmi` Al-Bayān)) on the authority of 'Abdullah ibn 'Abbās 7/220, then he preferred the first saying, and he said: The first of the two interpretations in this is correct in my opinion, the saying of those who said: He meant the punishment of those above them, stoning or the flood and the like of what descends on them from above their heads, and from under their feet, the eclipse and the like; And that is because what is known in the speech of the Arabs from the meaning above)) and (under) the legs, is that, without others, and if what was narrated on the authority of Ibn 'Abbās in that is a correct face, except that the speech if it is distributed in its interpretation, then its interpretation is most likely the most famous of its meaning is more deserving. And it is better than others, unless there is an argument that prevents it, and it should be taken for granted.

He said:

(Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and withheld the third. I asked Him not to make our enemies prevail above us and He gave me that. I asked my Lord that my Ummah should not be destroyed because of famine and He granted me this. I asked my Lord not to cover us with confusion in party strife, but He withheld it.)

﴿See how We vary the signs, so perhaps they will comprehend﴾.

Qur'ān 6: 66 ﴿Still your people ˹O Prophet˺ have rejected this}.

according to the recitation of Ibrāhīm ibn Abi 'Ablah: {Wakudhibat} with Tā'. ﴿denied it﴾, meaning: the Qur'ān. It was said: They denied the punishment.

﴿But your people had denied it, although it is the truth. Say, "I am not a keeper over you﴾, meaning: I'm not a guardian or a watcher over you, it was said: It means: controller, you are but a messenger.

Qur'ān 6: 67 ﴿Every ˹destined˺ matter﴾, a piece of news. ﴿has a ˹set˺ time to transpire﴾, the place in which it ends, and a destination to which it backs, so it will be show whether it is true or lie, right or wrong.

Muqātil said: Allah Almighty made for every piece of news a term and place in which it takes place, without fail or delay.

According to Al-Kalbī: Every action and statement has a reality, if it will take place in this world, they will know it, and if it will take place in the Hereafter, it will appear for them.

﴿And you will soon come to know﴾, about it.

According to al-Ḥasan: Every action has recompense, if it is good, paradise will be the reward for its owner, but if it is bad, Fire will be the punishment for it. ﴿And soon you will come to know﴾.

As-Suddī commented on the verse ﴿every ˹destined˺ matter has a ˹set˺ time to transpire﴾, as saying: there is a promise which I appointed for you and it will come on due time.

According to ‘Aṭā’: ﴿Every destined matter has a set of time to transpire﴾: He delays punishment so that if someone commits a sin, He will recompense him.

I have read in some Tafsīr books that this verse is useful in the toothache, if it was written on a paper and put to it.

Qur’ān 6: 68 ﴿And when you come across those who ridicule Our revelations﴾, meaning the Qur’ān by making fun of it and denying it. ﴿do not sit with them﴾, turn away from them and do not sit with them.{unless they engage in ﴾, enter in ﴿a different topic﴾, other than the Qur’ān.

That is, when the polytheists would sit with the believers, they would mock the Messenger of Allah (P.B.U.H), they would abuse and revile him, consequently, Allah forbade the believers to sit with them.

﴿Should Satan make you forget﴾, ibn ‘Abbās and ibn ‘Amir recited it: ﴿Yunasyannaka﴾ with Tashdīd, ﴿Satan﴾ something.

﴿Then once you remember, do not ˹continue to˺ sit with the wrongdoing people﴾: Stay away from them once you remember.

Qur’ān 6: 69 He Almighty said next:

﴿Those mindful ˹of Allah˺ will not be accountable for those ˹who ridicule it˺ whatsoever﴾ those who stay away from those who mock Allah’s signs, no blame will be set upon them.

﴿Their duty is to advise, so perhaps the ridiculers will abstain﴾

According to Ibn ‘Abbās (may Allah be pleased with them): The Muslims said: “We fear that we will be sinful if we left them without admonition, hence Allah sent down this verse.

In another version: Ibn ‘Abbās (may Allah be pleased with them): the Muslims said: If we refrain form the polytheists whenever they mocked the Qur’ān, we will not be able to sit in the Holy Mosque, or go around the Ka’bah, at this, Allah’s the Almighty statement: ﴿Those mindful ˹of Allah˺ will not be accountable for those ˹who ridicule it˺ whatsoever﴾.

﴿Their duty is to advise﴾, meaning: to remind them and admonish them. It was in place of accusative as infinitive, meaning: remind them with good

admonition. ﴿So perhaps the ridiculers will abstain﴾: perhaps they keep away from involving in offense talks and ridiculing if you admonish them.

It was said: Perhaps when you abandon their session, they refrain from mocking and engaging in false conversation.

It was said: Perhaps they may be ashamed.

Qur'ān 6: 70 Allah Almighty says:

﴿And leave those who take this faith ⌜of Islam﴾: their ʿEid.

﴿As mere play and amusement﴾: false and joy.

﴿and are deluded by ⌜their⌝ worldly life﴾. That is, Allah Almighty has appointed a day of ʿEid for every nation to glorify and pray for them, every nation took their Eid play and amusement, except the Ummah of the Prophet Muḥammad (P.B.U.H) they took their ʿEid a remembrance and supplication for Allah, such as the Friday and ʿEid of Fiṭr and ʿEid of al-Adḥā .

﴿Yet remind them﴾ and admonish ﴿by this﴾, meaning: the Qur'ān.

﴿So no one should be ruined for their misdeeds﴾: meaning, lest a soul be doomed to ruin for what it earned. It is similar to the verse:

﴿Allah makes ⌜this⌝ clear to you so you do not go astray﴾ [4: 176]

It means: remind them to believe lest they go astray for what they committed.

According to ibn ʿAbbās (may Allah be pleased with them): it will to be ruined.

Qatādah said: It will be detained.

Al-Ḥasan, Mujāhid, ʿIkrimah and As-Suddī said: It will be doomed to destruction.

ʿAlī ibn Abi Ṭalḥah quoted ibn ʿAbbās (may Allah be pleased with them) as saying: It will be disgraced.

According to Aḍ-Ḍaḥāk: It will be admitted to Fire.

Ibn Zayd and Al-Mu'rrij said: It will be seized.

The poet composed in this is meaning:

I lost my sons with no faults

I did nor a blood that was shed.

Al-Akhfash said: It will be recompensed.

While said: It will be restrained. And he composed

We turned the space into a settled place

With what the detachment of ad-Dardā' have fought one day

ʿAṭiyyah Al-ʿAwfī said: It will be submitted to the keepers of the Fire.

The linguists said: the word Absala originally refers to at-Taḥrīm (prohibition). It is said: Absalu Ash-Shay'a-meaning: I prohibited it. And the infinitive is al-Basl means prohibition.

The poet composed in this meaning:

She kept blaming you after you became weak

Prohibited for to blame and reproach me.

Besides, It is said: "a Bāsil lion," that is a brave that none can approach it. As if he made himself not denied to approach. Then it was made an adjective for every courageous one that should be feared of. It was said also Sharāb Basl-namely: "left out".

Ash-Shanfarī composed:

I would not have a gleam of hope for a pleasant life there

When I was left alone suffering from long night and care-worn

﴿It will have no﴾, for this soul. ﴿a protector﴾, a relative, ﴿or intercessor﴾ so that he may intercede on their behalf in the Hereafter. ﴿Even if they were to offer every ˹possible˺ ransom﴾, even if it offer any ransom ﴿none will be accepted from them﴾. According to Abū ʿUbaydah: No good deed will be accepted from it; as the repentance will be accepted only in the worldly life.

﴿Those are the ones who will be ruined for their misdeeds. They will have a boiling drink and painful punishment for their disbelief﴾.

Qur'ān 6: 71 Allah Almighty says:

﴿Ask ˹them, O Prophet˺, "Should we invoke, other than Allah﴾. It was revealed about Abdul Raḥmān ibn Abi Bakr Aṣ-Ṣiddīq when he called his father to disbelief, so Allah Almighty sent down: ﴿Should we invoke﴾: Should

we worship ﴿Other than Allah those ˹idols˺ which cannot benefit us﴾, if we worship them, {or harm us}, if we abandon it.

﴿And shall we turn on our heels﴾: to disbelief.

﴿After Allah has guided us?﴾

The Arabs used to say for everyone who does not attain his need: He turned back over heels. ﴿If we do so, we will be˺ like those disoriented by devils﴾, went him astray. ﴿In the wilderness﴾.

According to ibn ʿAbbās (may Allah be pleased with them}: He will be like the one whom the ghouls aroused him in the desert so they went him astray, and he became misled. The world Ḥayrān is used in accusative as a proverb.

Al-Aʾmash and Ḥamzah recited it :{Istahwayhu} with Yāʾ, and Ṭalḥah recited it: {{Istahwah}} with Alif. However, Al-Ḥasan recited it:

{Istahwathu Ash-Shaytun}.

According to the Muṣḥaf of ʿAbdullah and Ubay (may Allah be pleased with them): (Istahwahu Ash-shayṭān) in singular form.

﴿While their companions call them to guidance, ˹saying˺, ʻcome to us!ʼ﴾, meaning: His parents, or the companions of Muḥammad (P.B.U.H) according to another view.

Say, ˹O Prophet, ˺ ﴿Allah's guidance is the ˹only˺ true guidance. And we are commanded to submit to﴾: meaning :(and say: we are commanded) to submit-namely: to submit to ﴿The Lord of all worlds﴾.

Qurʾān 6: 72:73 ﴿Establish prayer, and be mindful of Him. To Him you will all be gathered together*He is the One Who created the heavens and the earth in truth. On the Day ˹of Judgment˺ He will say, ʻBe!ʼ And there will be! His command is truth. All authority is His ˹alone on the Day the Trumpet will be blown.2He is the Knower of all—seen or unseen. And He is the All-Wise, All-Aware."﴾

Abū ʿUbaydah said: Ṣūr is the plural of Ṣurah, such as: Surah and Swar.

Al-ʿĀjjāj composed:

I swear by the Lord of a far Pavilion

I moved to it with utmost leap

According to others: Aṣ-Ṣūr is a trumpet blown in according to the tongue people of Yemen, then He composed:

We have butted them when the two assembly me

In the morning amidst the battlefield

Fiercely butted them not like the butt of the two oxen.

This is held by the narration that has been reported from the Prophet (P.B.U.H):

"How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?"

Then He the Almighty said: ﴿He is the Knower of all—seen or unseen. And He is the All-Wise, All-Aware."﴾ Qur'ān 6: 74

He (Glory be to Him) said:

﴿And ˹remember˺ when Abraham said to his father, Âzar, "Do you take idols as gods? It is clear to me that you and your people are entirely misguided﴾

According to Muḥammad ibn Isḥāq, Aḍ-Ḍaḥāk and Al-Kalbī: Azar is the father of Ibrāhīm and he is Tārakh, such as Israel and Ya'qūb, He was from Kawthā; a town in Iraq. However, Muqātil ibn Ḥayyān said: It is the title of Ibrāhīm's father.

While Sulaymān at-Taymī said: It is a word meant for abuse, it means the crooked in their tongue.

According to another: It means the old man according to the Persian language. According to these interpretations, it stands for genitive as apposition, or adjective. However, it was in accusative because it is Indeclinable.

Sa'īd ibn al-Musayyib, Mujāhid and Yamān stated that Azar is a name of an idol. According to this interpretation, it will be in accusative.

There is anastrophe in speech, estimated by: O Azar! Do you take idols as deities?

Al-Ḥasan and Abū Yazīd Al-Madanī and Ya'qūb al-Ḥaḍramī recited it: (Azaru) in nominative denoting singular vocative, meaning: O Azar!

﴿"Do you take idols as gods?﴾ Instead of Allah.

﴿It is clear to me that you and your people are entirely misguided."﴾

Qur'ān 6: 75 ﴿We also showed Abraham﴾, as We have showed him insight in his religion and the truth in his opposition with his people, We showed him

﴿the wonders of the heavens and the earth﴾, meaning, their kingdom. The term al-Malakūt means al-Mulk, Tā' was joined to it, as it is done in such words as: Al-Jabarūt, al-Rahbūt and al-Raḥmūt.

It was reported that the Arabs used to say: the kingdoms of Yemen and Iraq belong to him.

Al-Kisā'ī is of the view that: Tā' was joined for hyperbole, the he composed:

.....the worst of men is the deceptive and swindler.

'Ikrimah is of the view that it refers to dominion according to the Nabataean tongue. He recited it with Tā' al-Mu'jamah.

According to ibn 'Abbās (may Allah be pleased with them):

It means: created the heavens and the earth.

Mujāhid, Sa'īd ibn Jubayr: It the wonders of the heavens and the earth.

That is, he was set up on a rock, and the heavens and the earth until the Throne and below the earth, and he looked at his place in Paradise, that is His statement (Glory be to Him):

﴿We gave him his reward in this life,﴾ [29: 27], meaning: We have shown him his place in Paradise.

Qassāmah said: Ibrāhīm (Peace be upon him) talked to himself that he is the most merciful of people. Whereupon, Allah raised him to a place where he overlooked the people of the worldly life observed their deeds. When he

saw them doing bad deeds, he said: "O Allah, destroy everything over them and he started to curse them."

Therefore, Allah said to him: I'm the most Merciful for my servants than you, sent down; perhaps they turn in repentance for Me.

[1354] Abū ʿAlī Al-Ḥusayn ibn Muḥammad (ibn Muḥammad) al-Ruthbarī informed us: Abū Bakr Muḥammad ibn Hārūn ibn Ibrāhīm al-Khaṭīb related to us in ʿAbadan: Abū Bakr Aḥmad ibn Muḥammad al-Ābulī related to us: Sulaymān ibn Dāwūd al-ʿAtākī related to us, Swar ibn Muṣ'ab related to us, on the authority of Ismā'īl ibn Abi Khālid, on the authority of Qays ibn Abī Ḥāzim, that ʿAlī (may Allah be pleased with him) reported the Prophet (P.B.U.H) as saying:

(When Allah (Glory be to Him) showed Ibrāhīm (peace be upon him) the dominion of the heavens and the earth, he observed on someone committing a misdeed, then he prayed Allah against him, so he was ruined, then he observed on someone else and he prayed against him, so he was ruined, then he observed on another one and he prayed against him, so he was ruined. Then he observed on another one, yet when he wanted to pray against him, Allah revealed to him: O Ibrāhīm ! You are a man whose supplication is answered, so do not pray against my servants, as they are of three types:

Either he repents and I will accept his repentance, or I will bring out of him an offspring that will glorify me, or he will be gathered before me, and it is up to me to forgive him or punish him)[1].

Aḍ-Ḍaḥāk said: ﴿the wonders of the heavens and earth﴾ refers to the sun, the moon and the stars.

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(1) **[1354] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak. It contains Siwār ibn Muṣʿab: the denier of ḥadīth.

The authentication of Ḥadīth:

- As-Suyūṭī attribution in ((Ad-Durr al-Manthūr)) 3/45 to Ibn Mardawayh on the authority of ʿAlī, and ((Tafsīr Ibn Mardawayh)) is suspected of weakness.
- It was recorded by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 7/246 and in its chain of transmission is Juwaybir, and it is very weak, as in ((Taqrīb at-Tahdhīb)) 1/168.

According to Qatādah: Ibrāhīm (peace be upon him) was detained by one of the tyrants, so Allah made his provisions in his fingers. When he would lick one of his fingers, he would find his provision in it. When he came out, Allah Almighty showed him the kingdom of the heavens and the earth.The kingdom of the heavens was the sun, the moon, the stars. As for the kingdom of the earth, it was the mountains, the trees and the seas.

﴿So he would be sure in faith﴾.

Qur'ān 6: 76 ﴿When the night grew dark upon him﴾, to the end of the story.

The commentators stated that Abraham (peace be upon him) was born at the time of Nimrud ibn Kan'ān, who was the first to put on the crown.

He called people to worship him and he had priests and soothsayers.

They said to, "A boy will be born at this town this year. He will change the religion of the inhabitants of the earth and he will destroy your kingdom."

It was said that they found this in their divine Scriptures.

According to As-Suddī:

A star arose over Nimrud so birth that it blotted out the light of the sun and the moon. He became very frightened about this and called upon the magicians and soothsayers, the prognosticators and physiognomists, to ask them about it.

They said, "A man will arise in your domain whose destiny is to destroy you and your rule."

He ordered that any male child was born should be slain, and he slew their children.

According to Muḥammad ibn Isḥāq:

Nimrud had every pregnant woman in the city imprisoned except for Azar's wife, the mother of Abraham, for he did not know she was pregnant. That was because she was a young maiden and her pregnancy was not very visible.

As-Suddī said:

At this time Nimrud lived in Babylon near al-Kūfah. He left his town and moved to another town, forcing all the men to leave with them but leaving the women. He was frightened of this child.

He stayed in this case for a while, then a task came up for which he could trust only Azar, the father of Abraham.

He called Azar and sent him to do the job, saying, "See that you do not have intercourse with your wife." Azar said to him, "I am too tenacious in my religion for that." Then he entered the city and did his task, then said: "I will visit my wife to make sure she is good." When he entered upon the mother of Abraham, he could not control himself; he had intercourse with her. At this, she got pregnant with Abraham (Peace be upon him).

According to ibn 'Abbās (may Allah be pleased with them): When the mother of Abraham got pregnant, the astrologers said to Nimrud:

"The boy we told you about, his mother bore him today, thus, Nimrud

ordered that all male newborns should be slain. When the mother of Ibrāhīm found that she was in labor, she went out escaping lest anyone could see her and kill her child. She put him in a dry river, then she wrapped him with in a piece of cloth and put him amidst alfa grass.

Then she came back and told her husband that she gave birth to a child and the child was in such and such place. His father set out and took him from this place and dug a hole for him, hiding him into it and closed its door with a crock lest beasts devour him. His mother would go to him from time to time to take care of him and suckle him.

According to As-Suddī: When the mother of Ibrāhīm founded herself in labor, Azar was afraid that he might be slain, he fled with her to a town between al-Kῡfah and al-Basrah.

He put her in a caravan there, promising to bring her food and drink and whatever else she needed.

He hid this matter from his companions. Thus, Ibrāhīm was born in this tunnel and grew up. Abraham was born at this caravan and grow up.

He was in one year as if he was three years old. Then he reached to such age that he became secured of slaying, Azar told his companions that he had

a son and he brought him to them.

According to Muḥammad ibn Isḥāq: When the mother of Ibrāhīm found that she was in labor, she went out by night to a cave near her home and bore Ibrāhīm there. She took care of his needs as one does for a newborn, then shut the cave up on him and returned home. Later she went to look at him in the cave to see what he would do and found him alive, sucking his thumb.

According to Abū Rawq: Whenever the mother of Ibrāhīm founded him sucking his fingers. She said: I will look at his fingers, she found him sucking water from one finger, and milk from a finger, and honey from a finger, and date from a finger, and butter from a finger.

According to Muḥammad ibn Isḥāq[Ibn Yasār]:

Azar, asked Abraham's mother what had happened with her pregnancy and she said, "I gave birth to a boy and he died." He believed her and remained silent about it.

For Abraham, one day of growing up was like a month, and a month was like a year. Abraham had been in the cave for only fifteen months until he returned to his father Azar and he told him that he is his son. His wife told him what she did concerning him so he was rejoiced and overjoyed.

When Ibrāhīm (peace be upon him) grew up while he was still in the cavern, he said to his mother: "Who is my Lord?" She replied: "Me." He said:" And who is your Lord?" She said: "Your father." He said: "And who is the Lord of your father?" She said to him: "Keep silent."

Then she went back to her husband, saying: "Do you remember the boy that we talked that he would change the religion of the people?" He is your son, then she told him of what he said to her."

His father came to him, so Abraham said, O father! Who is my Lord? He replied: "Your mother". He asked: "Who is the Lord of my mother?" He replied: "Me." He said: "Who is your Lord?" He said: "Nimrud." He said: "And who is the Lord of Nimrud?" At this, he slapped him and ordered him

to keep silent. Then he asked his parents to bring him out, so they brought him out of the cavern.

They went out with him when the sun had set. Then Abraham (peace be upon him) looked at the camels, horses and sheep, so he asked his father: What is this? His father said: Camels, horses and sheep. Thus, there must be a Lord and a Creator for all these creatures. Then he meditated and thought in the creation of the heavens and the earth, and said: My Lord is the one who created me and sustained me and fed me gave me drink,

is my Lord-I have no god but Him." Then He looked out at the Jupiter, which had risen, it was said: Venus, and it was the last night in the month, he saw a star before the moon, so he said: "This is my Lord." That is Allah's saying:

﴿When the night grew dark upon him﴾, meaning: entered.

It is said: "Janna al-Layl and ajanna, and Jannaḥu al-Layl, and Janna ʿAlīhi al-Layl yajunu Jununan and Jananan: If it grew dark and covered everything. The Jinn was so called as they are invisible.

According to Abū ʿUbaydah: Janna Al-Layl means it grew dark and h recited Had it been the night had grown dark,

ʿIyād ibn Nāshib would have caught up with us in Dhī al-Ramth and al-Arta.

﴿He saw a star and said "This is my Lord."﴾

The scholars differed over it.

Some scholars explained it outwardly, arguing that Abraham (peace be upon him) was confused, seeking guidance and monotheism until Allah helped him and gave him His guidance.

This was when he was a child, and before the argument has appeared for him. In such case, he neither described a disbeliever nor a believer.

This is affirmed by what ʿAlī ibn Abi Ṭalḥah reported from Ibn ʿAbbās (may Allah be pleased with them):

Then the night grew dark upon him, he saw a star and said: ﴿This is my Lord﴾.He worshipped it until it disappeared, and when it had set, he said:

﴿I do not love things that set﴾.

Qur'ān 6: 77 ﴿Then when he saw the moon rising, he said, "This one is my Lord!"﴾, He worshipped until it disappeared, when it had set, he said:

﴿"If my Lord does not guide me, I will certainly be one of the misguided people."﴾.

Qur'ān 6: 78 ﴿Then when he saw the sun shining, he said, "This must be my Lord—it is the greatest!﴾,

so he worshipped it until it disappeared, when it had set: He declared,

﴿"O my people! I totally reject whatever you associate ˹with Allah in worship﴾.

Another view denied this statement, arguing that: It not allowed for a messenger that time will come upon him except he would be a monotheist of Allah, and well-aware of Him, and free from any gods other than Him.

They said: How it is said on whom Allah protected him and purified his inwardly and outwardly, and granted him his guidance before and described him as:

﴿Remember˹ when he came to his Lord with a pure heart﴾ [37: 84].

And He said in another verse:

﴿We also showed Abraham the wonders of the heavens and the earth, so he would be sure in faith﴾.

Do you think that he showed the wonders so he would be sure in faith, and when he was sure in his faith, he saw a star and said:

﴿This is my Lord﴾, as believing in it?!

Actually, this should not have been right at all.

They said: there are four phases concerning this point:

The first phase is that Ibrāhīm (peace be upon him) would like to bring them gradually with this statement, and prove for them that they are incorrect in worshipping idols and set argument against them, so he showed them that he would glorify what they did and sought guidance in the same way they

did. Then it disappeared, he showed them that the stars are imperfect to prove their false claim where they would magnify, worship stars and judge with it.

They said: The likeness of him is like the disciple who passed by some people who would worship an idol, so he showed his greatness for it, and showed them how he would respect their religion, so they honored him and submitted to him in most of their affairs. They remained on that way until an enemy attacked them, whom the king feared of his kingdom.

He consulted the disciple in this matter. He said: I see to pray for god-meaning: the peer-so that he might save us from what afflicted us; as we need his help in such day. So they gathered around him invoking and seeking help and their enemy had aggravated and plunged into their city.

When it was clear for them that their enemy cannot benefit them nor respond to them. Let's invoke a God who respond to us and we seek help from him and he helps us, lets pray for Allah Almighty, so he turned away what frightened them. Therefore, they submitted to Islam.

The second phase:

Ibrāhīm (peace be upon him) saw them worshipping the sun, the moon and the stars, so he said to them, mockingly and rebuking them, denying their action: ﴿this is my Lord﴾, meaning: "Is this my Lord?" Would it be a Lord?! He means: It is not a Lord, as Allah Almighty said:

﴿So if you die-would they be eternal﴾ [21: 34], meaning: Is it possible?

And it is similar to the Musa's statement to Pharaoh:

﴿How can that be a 'favour,' of which you remind me, when ˹it was only because˺ you ˹have˺ enslaved the Children of Israel?"﴾ [26: 28].

Al-Hanẓalī composed:

They raised me and said: O Khuwaylid, you did not take care of us

I said, and denied myself from them: Who are they, who are they?!

Another poet said:

I swear I do not know, even if I know

I threw seven or eight pebbles.

The third phase:

Ibrāhīm (peace be upon him) said this by way of protest against his people, not by way of doubt of his Lord, as if he said: ﴿this is my Lord﴾

as you think and believe ﴿When it disappeared, he said﴾ Had it been a god,

It would not have disappeared.

It is similar to His statement:

﴿Now look at your god to which you have been devoted.﴾ [20: 97], meaning, you remained devoted. It is also similar to His statement:

﴿The wicked will be told,˹ "Taste this. You mighty, noble one!﴾ [44: 49]: the keepers of the Hellfire will say to Abū Jahl, namely: You are like this at yourself, yet you are neither mighty nor noble here with us.

The fourth phase:

There an abbreviation and implication in the verse, meaning: This is my Lord, as His statement:

﴿And ˹remember˺ when Abraham raised the foundation of the House with Ishmael, ˹both praying,˺ "Our Lord! Accept ˹this˺ from us.﴾ [2: 127]. It means they would say: "Our Lord! Accept this form us."

﴿And when it disappeared﴾: It set and vanished.

﴿"I He said do not like things that set.﴾: It is impermanent god.

Qur'ān 6: 77 ﴿Then when he saw the moon rising﴾, meaning: radiant.

﴿he said, "This one is my Lord!" But when it disappeared, he said, "If my Lord does not guide me, I will certainly be one of the misguided people."﴾

Qur'ān 6: 78: ﴿Then when he saw the sun shining, he said, "This must be my Lord—it is the greatest!"﴾.

According to Muḥammad ibn Muqātil al-Rāzī: He said: ﴿This﴾ (masculine singular demonstrative) and did not say: {This} (feminine singular demonstrative), because Abraham saw the sunlight nor the essence of the sun, so he referred to the light.

Al-Akhfash said: It refers to the star that was rising is my Lord, or what I see is my Lord, because he saw it more shining and greater.

﴿But again when it set﴾ disappeared.

﴿He declared, "O my people! I totally reject whatever you associate ˹with Allah in worship﴾.

Qur'ān 6: 79 ﴿I have turned my face towards the One Who has originated the heavens and the earth—being upright—and I am not one of the polytheists﴾.

Azar used to craft idols which his people worshipped;. When Ibrāhīm (peace be upon him) joined him, he employed him to sell them. Ibrāhīm would take them and would call out to people, "Who will buy what can neither harm nor benefit him?" No one would buy them from him, and when they became unsellable, he would take them to the river and point their heads at it and say, "Drink!" mocking his people and their erroneous ways. His disrespect for the idols and his mockery of them eventually became widely known among the people and the inhabitants of his town

Qur'ān 6: 80 ﴿And his people argued with him﴾, meaning: they debated with him.

﴿His people﴾ concerning his faith. {He said} to them.

﴿He responded, "Are you arguing with me about Allah, while He has guided me?﴾: He guided me to monotheism and truth. That is, they said to him:

"will not you fear of our gods to afflict you with leprosy, insanity for abusing them? At this he responded to them: ﴿I am not afraid of whatever idols you associate with Him﴾ of idols. ﴿None can harm me, ˹ unless my Lord so wills﴾, unless my Lord wills to harm me. ﴿My Lord encompasses everything in ˹His˺ knowledge﴾: meaning: His knowledge encompassed everything. ﴿Will you not be mindful?"﴾

Qur'ān 6: 81 ﴿And how should I fear your associate-gods﴾, referring to the idols

that neither hear, see, nor have the power to harm or benefit.

﴿While you have no fear in associating ˹others˺ with Allah—a practice He has never authorized?﴾, meaning: an argument and a proof, and He is the All-Mighty and the Subjugator over everything. Then He said: ﴿which side has more right to﴾, which side is more entitled to have security. ﴿Security?﴾, me and the followers of my religion or you?

˹﴿Tell me˺ if you really know!"﴾

Allah Almighty said judging between them:

Qur'ān 6: 82 ﴿It is ˹only˺ those who are faithful and do not tarnish their faith with falsehood﴾, those who believed and did not mix their faith with falsehood. ﴿who are guaranteed security and are ˹rightly˺ guided﴾.

According to 'Abdullah ibn Mas'ūd (may Allah be pleased with him):

When the Verse: -- 'Those who believe and mix not their belief with wrong.' was revealed, the Muslims found it very challenging and said, "O Allah's Messenger! Who amongst us does not do wrong to himself?" He replied, **"The Verse does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqmān said to his son when he was advising him," O my son!**

﴿Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed."﴾ (31.13)

Qur'ān 6: 83 ﴿This was the argument We gave Abraham against his people﴾,

Therefore, he refuted and defeated them.

According to Mujāhid: It refers to His statement:

﴿It is ˹only˺ those who are faithful and do not tarnish their faith with falsehood﴾.

﴿We elevate in rank whoever We please﴾ with knowledge.

The Kuffans, Yaḥyā ibn Ya'mur and Ibn Muḥayṣin recited it: {Darajatin} with Tanwīn, denoting: We raise whomsoever grades. It is similar to the verse of Surat Yūsuf.

﴿Surely your Lord is All-Wise, All-Knowing﴾.

Qur'ān 6: 84 ﴿And We blessed him with Isaac and Jacob. We guided them all﴾, helped and guided both of them ﴿as We previously guided Noah﴾, meaning: before Abraham (Peace be upon him) and his descendants.

﴿And those among his descendants﴾, referring to the descendants of Noah (Peace be upon him) because Lūt (Peace be upon him) was not among Abraham's descendants. ﴿David﴾, He is David ibn Eisha.

﴿And Solomon﴾, his son. ﴿And Job﴾, He is Job ibn Amūḍ ibn Rāziḥ ibn Rūm ibn ʿEisa ibn Isḥāq ibn Ibrāhīm.

﴿And Joseph﴾, He is Joseph ibn Jacob, ibn Abraham (Peace be upon them all), whom the prophet (P.B.U.H) said concerning him:

(The Prophet (P.B.U.H) said, "The honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob ! the son of Isaac, the son of Abraham)

﴿And Moses﴾, He is Musa ibn ʿImran ibn Yaṣhar ibn Qāhith ibn Lāwī ibn Jacob.

﴿And Aaron﴾, He was the brother of Musa (Peace be upon him). He was one year older than him.

﴿This is how We reward﴾, meaning, as we rewarded Ibrāhīm for his firm belief and his steadfastness of his religion, we raised his grade and granted him righteous children and prophets. ﴿Thus we reward the good-doers﴾.

Qur'ān 6: 85 ﴿Likewise, ˹We guided˺ Zachariah﴾, He is Zachariah ibn Ādhin ibn Barkiya. ﴿And John﴾, he was his son. ﴿And Jesus﴾, he is son of Mary bint ʿImrān ibn Yashham ibn Amūn ibn Ḥazqiyyā.

﴿And Elias﴾, whom the scholars differed about: according to ibn Mas'ūd(may Allah be pleased with him) He is Idrīs, like: Jacob and Israel.

Others said; He is Elias ibn Yasī ibn Finḥās ibn al-ʿIzār ibn Hārūn ibn ʿImrān, he was Allah's prophet (Peace be upon him), and this view is more correct. As Allah Almighty attributed Elias (Peace be upon him) to Noah (Peace be upon him) in this verse, and made him among his descendants.

As for Noah, he is Noah ibn Lamik ibn Mitshulakh ibn Akhnūkh, and he is Idrīs. It is impossible for his grandfather to be attributed as being among his descendants.

﴿Who were all of the righteous﴾.

Qur'ān 6: 86 ﴿Also guided˹ Ishmael﴾, he is son of Ibrāhīm (Peace be upon them).

﴿And Elisha﴾, he is Elisha ibn Akhṭub ibn al-ʿAjūz. ﴿And Jonah﴾, he Jonah ibn Mattā . ﴿And Lot﴾, he is Lūt ibn Harān the nephew of Ibrāhīm (Peace be upon him).

﴿And all [of them] We preferred over the worlds ﴾, it refers to their contemporaries.

Qur'ān 6: 87 ﴿And ˹We favored˺ some of their forefathers, their descendants, and their brothers. We chose them﴾, We chose them and preferred them.

﴿And guided them﴾, We helped them guided them. ﴿to the Straight Path﴾.

Qur'ān 6: 88 ﴿This is Allah's guidance with which He guides whoever He wills of His servants. Had they associated others with Him ˹in worship﴾, meaning, had those aforementioned prophets worshipped other gods.

﴿their ˹good˺ deeds would have been wasted﴾, their deeds would have been worthless.

Qur'ān 6: 89 ﴿Those were the ones to whom We gave the Scripture﴾, meaning: the Scriptures, ﴿And wisdom and prophethood. But if these ˹pagans˺ disbelieve in this ˹message﴾, referring to Quraysh. ﴿Then We have already entrusted it to a people who will never disbelieve in it﴾, referring to the Helpers and the people of Medina.

Qatādah stated that it includes the eighteen earlier prophets whom Allah had mentioned.

Qur'ān 6: 90 ﴿These ˹prophets˺ were ˹rightly˺ guided by Allah, so follow their guidance﴾, so follow their practices and imitate them.

﴿Say, "I ask no reward of you for this ˹Qur'ān﴾, meaning sustenance and provision, ﴿it is a reminder to the whole world﴾, Stating that the prophet Muhammad (P.B.U.H) is simply a reminder for all mankind.

Qur'ān 6: 91 Allah Almighty said:

﴿And they have not shown Allah His proper reverence﴾, meaning: They did not glorify Him the true glorification, nor did they ascribe to Him His due Attributes.

﴿When they said, "Allah has revealed nothing to any human being."﴾

According to Sa'īd ibn Jubayr: A man from the Jews, called Mālik ibn aṣ-Ṣayf came to argue with the Messenger of Allah (P.B.U.H), so the prophet (P.B.U.H) said to him:

(I implore you) by Him who sent down the Torah to Moses, did you not find in the Torah that Allah dislikes the fat priest?

He was a fat priest, and he became angry and said:

"By Allah, nothing did Allah send down to any human being." Hence his companions said to him: "Woe to you! Even Moses?!

He said: "By Allah, nothing did Allah reveal to any human being." Therefore, Allah Almighty sent down this verse.

As-Suddī said: It was revealed about Finḥās ibn ʿAzūrā and he was the one said this statement.

According to Muḥammad ibn Ka'b: some of Jewish people came to the prophet (P.B.U.H) while he was sitting down and said: "O Abū al-Qāsim! Why should not bring us a book from the heaven as Musa did in the form of tablets he carried them from Allah? Whereupon, Allah Almighty sent down:

﴿The People of the Book demand that you ˹O Prophet˺ bring down for them a revelation in writing from heaven. They demanded what is even greater than this from Moses﴾. [4: 153].

Then a man from the Jews knelt and said: "Allah sent nothing on you, nor on Moses, nor on ʿĪsā , nor on anyone. Thus, Allah Almighty sent down the above verse. Ibn ʿAbbās (may Allah be pleased with them) said: "The Jews said: "O Muḥammad!

Has Allah sent down a Book on you?" "Yes," he replied: He said: "By Allah, Allah has revealed nothing from the heaven, so Allah Almighty revealed:

﴿And they have not shown Allah His proper reverence﴾.

ʻAlī ibn Abi Ṭalḥah quoted ibn ʻAbbās as saying: It was revealed concerning the disbelievers who denied Allah's ability over them. Those who acknowledge Allah's capability in everything give Him His due estimation, while those who do not believe in this fail to give Allah His due estimation.

According to Mujāhid: It was revealed about the Quraysh idolaters. They said: Allah has not revealed anything to any human being.

Allah Almighty said next:

Say, ˹O Prophet,˺ ﴿"Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much?﴾, He said: It refers to the Jews.

Concerning His statement: ﴿You have been taught ˹through this Qur'ān˺ what neither you nor your forefathers knew."﴾, it refers to the Muslims.

Likewise, Ayyūb reported from him that he recited: (And you, O Arabs, have been taught through this Qur'ān what neither you nor your forefathers knew).

﴿which you split into separate sheets﴾,

refers to papers and sheets, with " Qirṭās " being the plural form.

The idea is that they would split or divide these sheets and record information on separate pages. This practice allowed them

to organize and group the information concealing whatever they wished

while keeping certain details private from the public.

﴿Revealing some and hiding much﴾, such as mentioning Muḥammad (P.B.U.H) and the verse of stoning, and the like of what they concealed.

Ibn Kathīr and Abū ʻAmr recited it:

{Yaj'alunahu Qaratis Yubdunaha wa Yukhfuna Kathīran} with Yā' in all similar verses, referring to the third person pronoun, however, the other reciters read it with Tā ' denoting the second person pronoun.

They based their view on what has been mentioned earlier:

﴿Say, O Prophet, "Who revealed the Book?﴾.

And He said afterwards,

﴿You have been taught ˹through this Qur'ān˺ what neither you nor your forefathers knew﴾. If they did not answer you, say to them: "Allah revealed this. ﴿Say, ˹O Prophet,˺ "Allah ˹revealed it˺!"Then leave them to amuse themselves with falsehood﴾, it is circumstantial phrase, not apodosis of the impetrative, estimated by: Leave them in their empty discourse, amusing themselves.

Qur'ān 6: 92 He Almighty said further:

{This is a Book﴾, it refers to the Qur'ān.

﴿which We have revealed it, blessed﴾, meaning: This a blessed Book which we sent it down.

﴿Confirming what came before it so you may warn﴾, O Muḥammad. According to the recitation of ʿĀṣim: {Waliunthira}, with Yā' referring to the Book}.

﴿The Mother of Cities﴾, it refers to: Mecca, and it is often described as the mother of cities due to its central location around the globe.

﴿And everyone around it﴾, the inhabitants of the whole world to the east and west of it. ﴿Those who believe in the Hereafter ˹truly˺ believe in it﴾, the Book. ﴿And guard their prayers﴾. They are committed to maintaining their prayers.

Qur'ān 6: 93 Allah (may He be glorified and exalted) said:

﴿Who does more wrong than﴾, meaning: none is more unjust ﴿the one who fabricates lies against Allah or claims﴾, who lies about Allah, claiming that Allah sent him as a prophet, or said: ﴿"I have received revelations!"—although nothing was revealed to them﴾. It has been revealed about Musaylimah al-Kaḍāb al-Ḥanafī, he was known for composing poetry and making false claims about receiving revelations, attempting to deceive people into accepting his self-proclaimed prophethood.

He had sent two messengers to the Messenger of Allah (P.B.U.H), so the Prophet (P.B.U.H) said to them:

(Would you witness that Musaylimah is a prophet?")

The replied with affirmative, thus, the Prophet (P.B.U.H) said:

(Had it been that the messengers were not be killed, I would have chopped your necks.")

The Messenger of Allah (P.B.U.H) said:

(I have seen in my dreams as if I have two armlets of gold, they were so big to me and I was concerned of them. I was revealed to blow in them, so I did this and they flew. I have interpreted as: the two lairs whom I resist them: the lair of Al-Yamāmah Musaylimah, and the Lair of Ṣan'ā al-Aswad al-'Ansī).

﴿Or the one who says, "I can reveal the like of Allah's revelations!"?﴾,

It was revealed concerning 'Abdullah ibn Sa'd ibn Abī Ṣarḥ al-Qurashī. He would be among the scribes of the Prophet (P.B.U.H). When the Prophet (P.B.U.H) would dictate to him: All-Hearing, and All-Knowing, he would write: All-Knowing and All-Wise. And when the prophet would say: the All-knowing and All-Wise, he would write it: the oft-Forgiving and most Merciful, and the like of that. When the verse: ﴿And indeed, We created humankind from an record of clay﴾, [23: 14]. The Messenger of Allah (P.B.U.H) dictated it to 'Abdullah, so he was surprised of the details of man's creation. Therefore, He said: So Blessed is Allah the Best of Creators, so the Messenger of Allah (P.B.U.H) said: (write it as it was revealed).

Thus, 'Abdullah doubted, and said: if Muḥammad was a truthful, he was revealed to the like of what was revealed to me; and if he was a liar, I said as he said, so he apostatized from Islam and joined the idolaters. Besides, he said to the idolaters: I know Muḥammad better than all of you, he would dictate to me and I would change and write whatever I like.

Furthermore, he calumniated 'Ammār and Jabr to the Banu al-Ḥaḍramī, so they seized them and tortured them until they utter the words of disbelief; and ears of 'Ammār was amputated then. Hence 'Ammār told of what he had experienced and what the disbelievers had done with him. However,

the Prophet (Peace be upon him) refused to excuse him, accordingly Allah Almighty revealed about him and Jabr. And it was revealed in ʻAbdullah ibn Abi Sarah:

﴿Whoever disbelieves in Allah after their belief﴾ [16: 106] to His statement:

﴿But those who embrace disbelief wholeheartedly﴾ it refers to: ʻAbdullah ibn Ubay ibn Abi Ṣarḥ.

Then ʻAbdullah retreated to Islam before the expedition of Mecca, when the Prophet (P.B.U.H) camped at Marr adh-Dhahrān.

﴿If you ˹O Prophet˺ could only see﴾, O Muḥammad.

﴿The wrongdoers﴾, whom Allah previously mentioned and described.

﴿In the throes of death﴾, its agonies.

Ghamrāt (agonies)is the plural from of Ghamrah (agony), and Ghamrah lexically refers to the top of something and the most of it that covers the greater part of it. Then it was used to refer to difficulties and catastrophes.

﴿While the angels are stretching out their hands﴾, with punishment and striking, they will strike their faces and their backs, as it were said: He stretched his hand to him with offense.

﴿Saying˺, "Give up your souls!﴾, discharge your souls by force, as the soul of the believer will come out smoothly to meet His Lord. The apodosis is deleted. It means: Had you seen them in such case, you would have seen wonder. ﴿Today you will be rewarded with﴾, recompensed with

﴿the torment of disgrace﴾, humiliation ﴿for telling lies about Allah, and you were, toward His verses﴾. It refers to : Muḥammad (P.B.U.H) and the Qur'ān.

﴿And for being arrogant towards His revelations!"﴾, became arrogant.

The Prophet (P.B.U.H) said:

(Whoever prostrates one Sajdah for Allah, will be innocent of arrogance.)

Qur'ān 6: 94 Allah Almighty said:

﴿Today˹ you have come back to Us all alone﴾, this is a statement from Allah Almighty that he will say to the disbelievers on the Day of Judgment: ﴿Today you have come back to us all alone﴾: on your own, you have neither wealth, nor spouses, nor children, nor servants, nor entourage.

Al-Ḥasan commented on the verse: ﴿And you have come to us all at once﴾: each one by himself.

According to ibn Kaysān: free from gods, and the word Furadā is the plural form of Fardān (alone), such as Sakrān (drunken) and Sukārā, and Kaslān (lazy) and Kusālā.

Likewise, it is Fard with Sukūn of Rā' and Farid with Kasrah, and Farad with Fatḥah, and Afrad, and its plural Afrād, such as Aḥad, and Farīd (unique) and Furdān, with Ḍammah Fā', like Qaḍīb (rod) and Quḍbān, and Kathīb (sandhill) and Kuthbān.

According to recitation of Al-A'raj: (Farda) without Alif, like Sakrā (drunken) and Kaslā (lazy)

﴿As We created you the first time﴾, barefooted, naked, and uncircumcised. ﴿Leaving behind everything We have provided you with﴾, We have given you of wealth, children and servants. ﴿Behind you﴾, in the worldly life.

Muḥammad ibn Ka'b reported from Abū Hurayrah(may Allah be pleased with him), from the Prophet (P.B.U.H) said:

(The blow of resurrection will be blown, then the spirits will come out as the bees, they will spread between the heavens and the earth, so the Almighty will say: Every spirit will be brought back to its body, so the spirits will be back to the bodies. It enters through the nasal cavity as the poison enters into the bitten, then the earth will split from you. And I am the first from whom the earth will be cleft open, so you will spread out in a hurry to your Lord and your ages will be thirty, rushing towards the caller, so you will be standing in one station for seventy years, bareheaded, naked and uncircumcised. At this, you will not be looked at nor you will be judged before, hence will all creatures cry until they will be running out of tears and the sweat was about to reach their mouths).

According to al-Qurṭubī: When ʻĀ'ishah (may Allah be pleased with her), the wife of the Prophet (P.B.U.H) recited Allah's statement (And you have come to us all at once as We created you the first time}, she said: O Messenger of Allah, Shame! Shame! The men and women will be resurrected together and they look to each other's naked parts? Whereupon, the Prophet (P.B.U.H) said:

(For then everyone will have enough concern of their own, they men will not look at the women, nor will women look at men, everyone will have enough concern of their own.)

﴿We do not see your intercessors with you—those you claimed were Allah's partners ˹in worship﴾, that is, the idolaters worshipped idols, claiming that they are Allah's partners, and that they will interceded on their behalf.

﴿All your ties have been broken﴾,

The people of Medina, al-Ḥasan, Mujāhid, and Abū Raja' and al-Kisā'ī recited {Baynakum} in accusative, so do Abū Mūsā al-Ash'rī, meaning: All ties will be broken. However, other reciters read it in nominative, meaning: your relations will be broken. The term "Bayn" may be used to refer to something and the opposite of it, i.e. referring to maintain relation and the opposite.

﴿And all your claims have let you down﴾.

Qur'ān 6: 95 Allah Almighty said: ﴿Indeed, Allah is the One Who causes seeds and fruit stones to sprout﴾, meaning: It is Allah Who causes the seed grain and the fruit stone to split and sprout.

Mujāhid said: It means the two cleaves in them.

Aḍ-Ḍaḥāk said: It means: He is the Creator of seeds and fruit seeds.

The term seeds is the plural of seed, it refers to all plants that have no stones, such as the, barely, corn, wheat and other seeds.

The term Nawā (stones) is the plural form of Nawāh (a stone); it denotes every plant that has no seeds, such as the plums, apricots, dates and etc.

﴿He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded ˹from the truth˺?﴾.

Qur'ān 6 : [the verse: 96]: as for His statement:

﴿He causes the dawn to break﴾, He causes the dawn to break out of the darkness of the night.

Aḍ-Ḍaḥāk said: He is the Creator of the day. The term Iṣbāḥ is used in infinitive as Iqbāl (coming in) and Idbār(coming out), it means illumination.

Al-Ḥasan and 'Īsā ibn 'Umar recited it: (Faliqul-Isbah) with Fatḥah, as a plural of Ṣubḥ (dawn), like Qurṣ and Aqrās (plate, plates)

﴿And has made the night for rest﴾, for all his creatures to rest.

An-Nakh'ī recited it: (Falaqa Al-Iṣbāḥ wa Ja'al Al-Layl Sakanan).

However, the Kuffans recited it: {Faliqul Iṣbāḥi wa Ja'la al-Layla Sakanan} as a verb, to match the script of the Muṣḥaf.

The other reciters read it with Alif denoting a noun.

﴿And ˹made˺ the sun and the moon ˹to travel˺ with precision﴾, namely, made the sun and the moon for calculation, they would not go beyond it until they reach to their constellation.

Abū Al-Barhasam recited it: (Wash-Shamsī and Qamarī) in genitive case by conjugation on the wording.

The word: Al-Ḥusabān (counting) is an infinitive such as al-Rujḥān and an-Nuqṣān (shortening), it may be used in form of broken plural.

﴿That is the design of the Almighty, All-Knowing﴾.

Qur'ān 6: 97 ﴿And He is the One Who has made the stars﴾, meaning: created them

﴿as your guide through the darkness of land and sea. We have already made the signs clear for people who know﴾.

Qur'ān 6: 98 ﴿And He is the One Who originated you all﴾, created you and produced you ﴿from a single soul﴾, referring to Adam (Peace be upon him).

﴿Then assigned you a place to live﴾.

Ibn Kathīr, Abū ʻAmr and Yaʻqūb recited it {Famustaqirun}, with Kasrah of Qāf as a subject, i.e. some of you are settled. However, the other reciters read it with Fatḥah, signifying: a place of residence.

﴿And another to ˹be laid to˺ rest﴾: We have already made the signs clear for people who comprehend.

The commentators differed over what do the Mustaqar and Mustawda' refer to:

According to ʻAbdullah ibn Mas'ūd (may Allah be pleased with them) said: Mustaqar in the wombs until he will be born, and Mustawda' in the grave until he will be resurrected.

Miqsim said: Mustaqar refers to the dwelling in which he lives and Mustawda' refers to the place where he dies.

Sa'īd ibn Jubayr said: Mustaqar in the bellies of the mothers and Mustawda' in the lions of the fathers. He said: Ibn ʻAbbās (may Allah be pleased with them) said to me: "Do you get married, Ibn Jubayr?" I said: "No, I would not like this day to come." He said: "He hit my back and said: "What was stored in your back will come out".

ʻIkrimah quoted ibn ʻAbbās (may Allah be pleased with them) as saying: Al-Mustaqar means what was created and settled in the womb, and Al-Mustawda' refers to what was stored in the lion that had not been created yet.

ʻAlī ibn Abi Ṭalḥah reported from ibn ʻAbbās (may Allah be pleased with them) saying: Al-Mustaqar is what is inside the womb and Al-Mustawda' what was stored in the lions of the men and beasts.

Mujāhid said: {Famustaqar}: on the surface of the earth in this life.

{Wa Mustawda'}: All will return to Allah in the Hereafter.

Abū al-ʻĀliyah said: Mustaqar refers to the days that one lives in this world while Mustawda' refers to the place where he dies and when he will be resurrected.

Kurayb said: Ibn ʻAbbās: (may Allah be pleased with them) called me and said: Write down: In the name of Allah, from ʻAbdullah ibn ʻAbbās to such

and such man the pontiff of Timā', now then; tell me about what Mustaqar and Mustawda' mean. He replied: Then he sent me with the paper to the Jewish man, and I handed it to him.

When he looked at it, said: "Welcome to the message of my friend of the Muslims, then he sent me to his house, and he opened a lot of his storehouses and began to throw out those things without caring for it.

He said: I said to him: "What is wrong with you?"

He replied: "These are things written by the Jews, until he brought out the book of Musa, so he looked at it twice, and said: "Mustaqar in the womb, and Mustaqar on the earth, and Mustaqar beneath the earth, and Mustaqar where he returned to either to Paradise or to Hellfire."

Then he recited:

﴿Then˹ We settle whatever ˹embryo˺ We will in the womb for an appointed term﴾. [22: 5] and recited as well:

﴿You will find in the earth a residence and provision for your appointed stay﴾ [7: 24].

According to Al-Ḥasan: Al-Mustaqar in the grave and Al-Mustawda' is in the world.

He used to say: O son of Adam, you are but a trust at your family and you are about to catch up your companions and began to recite the saying of Labīd:

The wealth and the families are but a trust

And one day, they will be brought back.

Sulaymān ibn Yazīd Al-'Adawī composed in this regard:

The lovers were grieved with the death of the lovers before us

So people are dead and grieved for

A place of residence or storage all had passed away

The resident will be visited the departing.

﴿We have already made the signs clear for people who comprehend﴾.

Qur'ān 6: 99: ﴿And it is He who sends down rain from the sky, and We produce thereby﴾, with water. ﴿the growth of all things. We produce from it﴾: from water, or from the plants according to another view. ﴿Greenery﴾, means green, it includes the moist vegetables. It is said: It is your khadiran Maḍiran, i.e. enjoy having it! It is said: a green tree, if its dates fell prematurely. It is said also: Ikhtudira al-Rajul and Uktuḍira, meaning: he died in the bloom of youth.

﴿From which We produce grains arranged in layers﴾, meaning: the spikes of wheat, barely, rice, corn and other seeds, it is arranged in layers ﴿And from the palm trees - of its emerging fruit﴾, meaning: their fruits and what is produced from it: Qinwān is the plural of Qinw, meaning the cluster, same as Ṣinw and Ṣinwān (match-matches).

According to Abū 'Ubaydah:

There is no similar words to them in the Arabic Language.

Al-A'raj recited it: (Qunwān) with Ḍammah of Qāf, it is the dialect of Quraysh, like Quḍbān (rods). However, according to the tongue of Tamīm, it is called Qunayn. Its plural of paucity is Aqnā', like: Ḥinw and Aḥnā'.

﴿Are clusters hanging low﴾, Within reach and easy to pick for the standing and the sitting.

Mujāhid said: It means droopy.

Qatādah said; It means: Hanging down.

Aḍ-Ḍaḥāk said: it refers to short date trees whose branches hang low, close to the ground.

The meaning of the verse: and out of the trees what has a short date trees, and what is far, so He mentioned the close palm dates as it implies the far ones, as His statement:

﴿He has also provided you with clothes protecting you from the heat﴾ [16: 81], meaning: the heat and cold.

﴿And gardens﴾, meaning: We produced gardens out of it.

Yaḥyā ibn Ya'mur, Al-A'mash and 'Aṣim recited it: {Wa Janatun}, in nominative by conjunction on the wording even if the meaning is different.

﴿of grapevines and olives and pomegranates﴾, meaning: The olive trees, and pomegranates, so He mentioned the fruit as it implies the trees. As His statement: ﴿ask the people of land where we were﴾.[12:82]

﴿Similar yet varied﴾.

Qatādah said: they are similar in leaves, yet different in fruits.

Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

It is said: similar in appearance but different in taste.

According to Al-Ḥusayn ibn al-Faḍl: out of it what is similar and of it what is variant.

According to another view: It is similar in creation, yet different in wisdom.

﴿Look at [each of] its fruit﴾. The Kuffans recited it :{Thamaruhu}, with Ḍammah of Thā' and Mīm as the plural of Thimār (fruits).

However, other reciters read it with Fatḥah as plural of fruit, such as cow and cows.

﴿When it yields and [at] its ripening}, it means when the fruits become ripe.

Abū Raja' and Muḥammad ibn As-Samayfa' recited it: (Yani'ih) with Alif as a noun. ﴿Indeed in that are signs for a people who believe﴾.

Qur'ān 6: 100

﴿Yet they﴾: meaning: the disbelievers.﴿associate the jinn with Allah﴾, meaning they attributed the Jinn as partners to Allah in worship, and it may be in accusative as accounting. ﴿Even though He created them﴾, he created them and created the Jinn.

Yaḥyā ibn Ya'mur recited it (Wa Khaquhum) with Sukūn of Lām and Fatḥah of Qāf, meaning, what they fabricated and invented idols, where they attributed them as partners to Allah Almighty, meaning: They attributed their invention.

Yaḥyā ibn Wathāb recited it: (Wa Khalqihim) with Sukūn of Lām and Kasrah of Qāf, meaning: They attributed partners with Allah and their creation, i.e. something ascribed partners with Allah in creating them.

According to Al-Kalbī: This verse was revealed about the infidels, where they said: "Allah Almighty and Iblīs are partners, as Allah is the Creator of light, people, animals, and livestock. However, Iblīs is the creator of darkness, beasts, snakes and scorpions.

It is similar to His statement:

﴿And they attributed with Allah partners, the Jinn﴾,[37: 158] and Iblīs is from the Jinn. They are type of the angels who are the keepers of the gardens, their name was derived from the Jannah.

﴿And they falsely attribute to Him﴾: meaning: They invented and fabricated.

The people of Medina recited it in Tashdīd (duplication) al-Rā' as plural of abundance.

﴿To Him sons and daughters out of ignorance﴾. It refers to the Arab idolaters, they said that the angels and the idols are daughters of Allah. And the Jews said: 'Ezra is the son of Allah, while the Christians said: Jesus is the son of Allah. Then Allah Almighty glorified Himself above this, saying ﴿Glorified and Exalted is He above what they claim!﴾.

Qur'ān 6: 101 ﴿⌜He is⌝ the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has ⌜perfect⌝ knowledge of everything﴾. It means that Allah Almighty has neither wife nor a child.

Qur'ān 6: 102 ﴿That is Allah—your Lord! There is no god ⌜worthy of worship⌝ except Him. ⌜He is⌝ the Creator of all things, so worship Him ⌜alone⌝. And He is the Maintainer of everything﴾.

Qur'ān 6: 103 ﴿No vision can encompass Him﴾, some scholars interpreted it in general, saying: it means: The vision cannot encompass Him, rather it perceives Him but cannot encompass Him, as we know Him in this worldly life and we cannot encompass Him.

Allah Almighty said:

﴿He ⌜fully⌝ knows what is ahead of them and what is behind them, but they cannot encompass Him﴾. [20: 110]

As we know Him in this world and we do not perceive Him, we see Him in the Hereafter, yet we will not grasp Him.

They said: Perhaps something is seen without perceiving it, as Allah Almighty told about the statement of Moses' companions when the people of Pharaoh drew near to them: ﴿We are overtaken for sure﴾. [26:61]

The people of Pharaoh had seen Musa but they had not recognized them, because Allah Almighty had promised Musa that they would not catch him, when He said:

﴿Have no fear of being overtaken, nor be concerned ˹of drowning﴾. [20: 77]

Sa'īd ibn Al-Musayyib said: the vision cannot encompass him.

According to 'Aṭā': The sights of creatures failed to perceive Him.

Al-Ḥasan said: "No vision can encompass Him, no intellects can comprehend Him, and no minds can grasp Him."

This was held by what:

[1355] Abū Manṣūr Muḥammad ibn 'Abdullah al-Himshazī informed us: Abū Ja'far Muḥammad ibn Ṣāliḥ al-Warrāq related to us: Abū 'Abdullah Muḥammad ibn 'Aqīl al-Balkhī related to us: Abū Zur'ah 'Ubaydullah ibn 'Abdul Karīm related to us: Minjāb ibn al-Ḥārith at-Tamīmī related to us: Bishr ibn 'Imārah related to us, on the authority of Abū Rawq, on the authority of 'Aṭiyyah al-'Awfī , Abi Sa'īd Al-Khudrī (may Allah be pleased with him) reported the Prophet (P.B.U.H) as commenting on Allah's statement:

﴿No vision can encompass Him, but He encompasses all vision﴾:

(Had the Jinn, the Human beings, the devils and the angels lined up in one row since they have been created until they would be perished, they had never encompassed Allah Almighty)[1].

(1) **[1355] The assessment of the reliability of the chain of transmitters:**
- its chain of transmission contains Bishr ibn 'Imārah and 'Aṭṭiyah Al-'Awfī; Weak.
The authentication of Ḥadīth:
- It was recorded by Ibn Abī Ḥātim in his ((Tafsīr)) (7736), and Abū Sheikh in ((Al-'Aẓmah)) (72), and Al-Aqīlī in ((aḍ-Ḍu'fā')) translated by Bishr ibn 'Imārah 1/140,

According to other views, they interpreted it specifically:

Ibn ʿAbbās and Muqātil said: Vision cannot perceive Him in the life, yet He will be seen in the Hereafter.

﴿But He encompasses all vision﴾, meaning, nothing is hidden from Him.

It was said: It means that the sights of the disbelievers cannot perceive Him, however, the sights of the believers can perceive. And Allah knows best.

﴿For He is the Most Subtle, All-Aware﴾.

According to Abū Al-'Āliyah: He is the Most Subtle in finding out things, and Most-Aware of their places.

The scholars had further details concerning the meaning of the Most-Subtle:

According to al-Junayd: The Most Subtle: is the one Who enlightened your heart with guidance, and provided you with sustenance, and Who maintained you in distress, and Who will guard you when you are in danger, and who will admit you to Paradise.

It was said: the Most Subtle is He who causes the servant to forget their sins, so that they would not be ashamed.

Another view held that the most Subtle is the One who created the sperm and qualified it to come out during copulation.

It was said: The most Subtle is the One who grants much of His blessing to His servants and receives little obedience of them.

According to another view: the most the Subtle is the One who changes but never be changed.

It was said: The Most Subtle is the one who when you call Him He answers you, and when resort to Him, He will protect you, and if you love Him, He will approach you, and if you obey Him, He will be sufficient for you, and if you disobey Him, He will pardon you, and If you keep away from Him, He will call you, and if you approach Him, He will guide you.

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and the ḥadīth is very weak. See: ((Al-Laʾāliʾ Al-Maṣnūʾah)) 1/20, ((Tanzīh ash-Sharīʾah Al-Marfūʿah)) 1/145.

It was said: the Most Subtle is the One who would ask neither means nor lineages of His beloved.

It is said: the Most Subtle is the free of Need who enrich those who poor out of His Bounty and support those who resort to Him.

It was said: The Most Subtle is the One who reward the faithful and pardon the sinful.

It was said: The Most Subtle is the One whose command is approaching and whose prohibition is disciplining.

It was said: The Most Subtle is the One whose giving is good and whose prevention is supply.

The origin of subtleness is in getting in depth of the matter.

Qur'ān 6: 104 ﴿Indeed, there have come to you insights from your Lord﴾, meaning: the clear proofs by which you can distinguish guidance from falsehood, and right from wrong.

Al-Kalbī said: It refers to the guidance of the Qur'ān.

﴿So whoever chooses to see﴾, recognize it and believe in it. ﴿It is for their own good﴾, whoever act according to it, he will be guided. ﴿But whoever chooses to be blind﴾, and did not recognize it and did not believe in it.

According to the recitation of Ṭalḥah ibn Muṣṣarrif: (ʻUmmya) with Ḍammah of al-ʻAyn and Tashdīd al-Meem, in passive form.

﴿It is to their own loss﴾, meaning, he will only harm himself.

﴿And I am not a keeper over you﴾:It means I'm not a watcher over you, recording your deed. I'm only a Messenger who conveys the messages of my Lord to you. And He is the Keeper over you, meaning: In order not to say when you recite the Qur'ān upon them:

Qur'ān 6: 105 ﴿And so We vary our signs﴾, We make them clear by every possible means, to invite with them. ﴿To the extent that they will say﴾, meaning: In order not to say when you recite the Qur'ān upon them:

﴾"You have studied ˹previous scriptures﴿: Meaning: You recited and studied, O Muḥammad, claiming that it was revealed from Allah.

It is the recitation of Abū Raja', Ubay, Wā'l, al-A'raj and most of the people of al-Hijāz and Iraq.

However, 'Abdullah ibn Az-Zubayr(may Allah be pleased with them) would say: Some young men used to recite it Dārasta, yet it is Darsata.

'Alī, Mujāhid, Ibn Kathīr and Abū 'Amr read it: {{Darasta}}, with Alif, meaning: You learned from the people of Scripture, and you have learnt from them and you recited to them, and they recited to you.

According to ibn 'Abbās (may Allah be pleased with them), it means: You argued and debated, as he would read it.

However, Qatādah read it: Durista, meaning: it has been read and recited to you.

As for Al-Ḥasan, ibn 'Amir and Ya'qūb: they read it: {Darast} with Fatḥah of Dāl and Rā' and Sukūn At-Tā', meaning: it became old and erased.

Ibn Mas'ūd, Abū Ṭalḥah and Al-A'mash read it: (Darasa): referring to the Prophet (P.B.U.H), that he learned the verses of the Qur'ān.

﴾And We make this ˹Qur'ān˺ clear﴿: meaning: the statement and action or the Qur'ān. ﴾For people who know﴿.

Qur'ān 6: 106 ﴾O Prophet! ˹Follow﴿: (O Muḥammad)

﴾what is revealed to you from your Lord﴿, meaning: the Qur'ān, namely, act according to it.

﴾There is no god ˹worthy of worship˺ except Him—and turn away from the polytheists﴿: (So do not argue with them and do not punish them).

Qur'ān 6: 107 ﴾Had Allah willed, they would not have been polytheists. We have not appointed you as their keeper﴿, a watcher over them, or a lord according to another view.

Ata' said: ﴾And We have not appointed you as their keeper}: that is:

You are not a watcher over the idolaters.

﴿Nor are you their maintainer﴾:

This verse was abrogated by the verse of fighting. And this verse has been revealed when the polytheists called the Messenger of Allah (P.B.U.H): Return to the religion of their forefathers.

Qur'ān 6: 107 Allah (may He be glorified and exalted) said:

﴿⌜O believers!⌝ Do not insult what they invoke besides Allah﴾.

According to Ibn 'Abbās (may Allah be pleased with them): When this verse was revealed:

﴿Certainly you ⌜disbelievers⌝ and whatever you worship instead of Allah will be the fuel of Hell﴾. [21: 98].

The idolaters said: "O Muḥammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allah prohibited the believers from insulting the disbelievers' idols."

Qatādah said that the Muslims would insult the deities of the disbelievers, so Allah prohibited them from doing so, in order that they would not insult Allah as they are people of ignorance.

According to As-Suddī: When Abū Ṭālib was dying, Quraysh said: Let's enter upon this man to order him to keep his nephew away from us. as we feel ashamed to kill him after his death. Then the Arabs will say, 'He used to protect him.' However, when he died, they killed him."

Hence, Abū Sufyan, Abū Jahl, An-Naḍr ibn Al-Ḥārith, Umayyah and Ubay the two sons of Khalaf, 'Uqbah ibn 'Abī Mu'ayṭ, 'Amr ibn Al 'As, and Al-Aswad ibn al-Bakhtarī to Abū Ṭālib, so they said:

"O Abū Ṭālib, you are our chief and our master, and Muḥammad had harmed us and harmed out deities. We would like to ask him not to mention our deities and we will leave him His Deity. Whereupon, he called for him and the prophet (P.B.U.H) came, so Abū Ṭālib said to him: Those are your people and your cousins, so the Messenger of Allah (P.B.U.H) said: **(What do they want?)** they said: We want

to leave us and our deities and we leave you and you Deity. Thus your people were fair with you, so accept this from them. Therefore, the Prophet (P.B.U.H) said:

{What do you think if I were to give you this, would you give a word if you uttered it you will be masters of the Arabs and the non-Arabs will subject to you)? Abū Jahl said: "Yes, I swear we will give it to you and ten doubles of it. So what is it?" He said**: (Say: There is no god worthy of worship except Allah).** They rejected and loathed. At this, Abū Ṭālib said: said: Say other words than that, my nephew, as your people were scared of it. He said**:**

(my uncle, It was not who would say other words than this even if they put the sun at my hand, I would never abandon what I said). They said: If you do not refrain from insulting our deities, we will insult you and your Deity, whereupon, Allah Almighty revealed:

﴿O believers! Do not insult what they invoke besides Allah﴾, referring to the idols ﴿or they will insult Allah spitefully out of ignorance﴾.

Abū Raja', Al-Ḥasan, Qatādah and Ya'qūb recited it: {'Uduwan} with Ḍammah of 'Ayn and Dal and Tashdīd of al-Wāw, meaning: out of aggression and oppression

﴿Out of ignorance﴾, when this verse was revealed, the Messenger of Allah (P.B.U.H) said to his companions: (Do not insult your Lord), thus, the Muslims refrained from insulting their gods.

﴿This is how We have made each people's deeds appealing to them﴾, We made fair seeming to the idolaters loving their idols and defending them Then. ﴿to every community their deeds﴾: meaning: As we made fair seeming to the idolaters loving their idols and obeying Satan, and We punished them with failure and deprivation. Likewise We made fair seeming to every previous nation of good and evil and obedience and disobedience.

﴿In to their Lord is their return﴾, and He will held them for accounting.

﴿And He will inform them of what they used to do﴾.

Qur'ān 6: 109 Allah Almighty said:

﴿They swear by Allah their most solemn oaths﴾.

Muḥammad ibn Ka'b Al-Quradhī and Al-Kalbī commented on this verse: Quraysh said: "O Muḥammad, you informed us that Mūsa had a stick in which he would strike the stone, so twelve springs gushed out of it, and you informed us that 'Īsā would bring the death to life. And you informed us that Thamūd had a she-camel, so bring us signs by which we believe you. Therefore, the Messenger of Allah (P.B.U.H) said: **(What signs would you like to bring you with?).** They said: "Make the Ṣafā mount gold for us, or bring to life some our dead people in order to ask them about what would you say, true or false? And show us the angels and make them witness for you, or bring us Allah and the angels before us, face to face." Hence the Messenger of Allah (P.B.U.H) said:

"had I done some of what you asked for, would you believe me?"

They said: "Yes. By Allah will follow you all of us."

Also the Muslims asked the Messenger of Allah (P.B.U.H) to bring them these sings in order for them to believe. Thus, the Messenger of Allah (P.B.U.H) began to invoke Allah to turn Ṣafā into Gold. Whereupon, Jibrīl (peace be upon him) came to him and said to him: "What do you wish? If you want, I can turn it into gold, but if they don't believe I will punish them.

If you wish, I can leave them until they repent." The Prophet)peace and blessings upon him) said, "No, rather, let them repent." Then Allah revealed the verse: "

{And they swear by Allah}, meaning: took an oath with by Allah. {Their most solemn oaths}, meaning: the most strongest oath.

Al-Kalbī and Muqātil said: If someone takes an oath by Allah, it is the strongest oath.

﴿That if a sign were to come to them﴾, as the other communities before them were brought sings. ﴿They would certainly believe in it. Say﴾, ˹O Muḥammad, ﴿"Signs are only with Allah."﴾, If He wills, He sends them to you, and if He wills, He ignores your request.

﴿What will make you ˹believers﴾, meaning: What makes you realize. According to the recitation of Ubay: {Wamah Udrīkum}.

﴿Even if a sign were to come to them, they still would not believe?﴾.

The scholars differed about who are addressed with His statement:

﴿and what will make you realize, O believers﴾, based on their difference in reading: His statement: {Anaha}.

Some of them said: The address is for the disbelievers who took an oath, and the statement was completed at His statement: ﴿And what will make you realize﴾, then He resumed it saying: {Anaha}, referring to the sings. ﴿Even if a sign were to come to them, they still would not believe?﴾: stating that they would not believe.

Who reads it {Innahā} with Kasrah on initiation. This recitation was held by Mujāhid, Qatādah, ibn Muḥayṣin, ibn Kathīr, Shibl, Abū ʻAmr and Al-Jaḥdarī.

According to others: The address here is for the Messenger of Allah (P.B.U.H) and his companions; thus they recited it: {Anahā} with Fatḥah. They made {Lā} its relative particle, denoting: What make you, O believers, realize that if the idolaters were to receive these signs, they would believe. It is similar to His statement:

﴿Allah asked, "What prevented you from prostrating when I commanded you?﴾ [7:12], meaning: to prostrate.

And His statement:

﴿It is impossible for a society which We have destroyed to ever rise again﴾ [21:95], meaning: They will ever return.

It is said that: {Annahā} means: Perhaps, as it was in the reading of Ubay (may Allah be pleased with him). The Arabs used to say: Go to the market, perhaps you may buy something.

ʻAdī ibn Zayd said in this context:

O ʻAzul, what make you know that I will die

Today or tomorrow's afternoon

He means: Perhaps I may die.

Durayd ibn As-Simmah also said:

Show me a generous man who died out of hunger

Or show me who lived forever. Means perhaps.

Abū An-Najm said:

I said to Shaybān: come near to his meeting.

Perhaps we may feed the people of his fried flesh.

According to ibn ʿAmir, al-Jaḥdarī and Ḥamzah recitation: {La Tu'minun} with Ta' as an address to the disbelievers, for His saying: ﴿and what will make you realize that﴾. They consider the reading of ʿUbay:

(Perhaps, even if you received it, you would not believe).

Others recited it with Yā' as a statement, it is affirmed by the reading of Al-A'mash: (That if a sign were to come to them, they would not believe).

Qur'ān 6: 110: ﴿We turn their hearts and eyes away ⌜from the truth⌝ as they refused to believe at first﴾.

According to ibn ʿAbbās (may Allah be pleased with both of them), and ibn Zayd: We turn their heart away from faith. Even if they were to receive the signs they asked, they would not believe in them-as if they had not believed in the signs that they had received before, such as the cleaving of the moon, and etc., as a punishment for them. It was said:

﴿As if they refused to believe at first﴾, refers to the miracles of Moses and other Prophets.

It is affirmed by His statement:

﴿Did they not deny what had been given to Moses earlier?﴾ [28: 48].

ʿAlī ibn Abi Ṭalḥah reported ibn ʿAbbās (may Allah be pleased with both of them) as saying: the first time is meant for the worldly life, that is,

﴿We turn their hearts and eyes away ⌜from the truth﴾, from belief, if they were brought back from the Hereafter to the life, they would not believe as they had not believed first before their death.

It is similar to His statement:

﴿Even if they were to be sent back, they would certainly revert to what they were forbidden﴾. [6: 28]

﴿Leaving them to﴾. According to the recitation of Abū Raja': (Wa Yazarhum) with Yā', while an-Nakh'ī recited it: (Wa Yuqalibu), and (Wa Yazarhum) with Yā' in both the two words.

﴿To wander blindly in their defiance﴾.

Qur'ān 6: 111: Allah the Glorious and Most High said:

﴿Even if We had sent them the angels﴾, so that they would see them with their eyes and ﴿made the dead speak to them﴾, by bringing them back to life and they witnessed that they are prophets as they asked.

﴿And assembled before their own eyes﴾ we gave them ﴿every sign ˹they demanded﴾ with Kasrah of Qāf and Fatḥah of Bā' in the word qibala, meaning: face to face, it is the reading of most of reciters.

The Kuffans recited it: {Qubula} with Ḍammah of Qāf and Bā'.

It has three cases:

One of them is that it will be the plural of Qabīl, that is, the guardian, i.e: guardians and guarantees. The term 'Qabalah' refers to guardianship. It is said: Qabīl and Qubul, such as Raghīf and Rughuf (leaf-loaves), and Qaḍīb and Quḍub (rod-rods).

The second case is that it will be the plural of Qabīl: that is the tribe, meaning: In groups.

The third case is that it will have the meaning of facing or encounter, as it is said: I have come to you face to face not from behind you.

﴿they still would not have believed—unless Allah so willed﴾. Unless Allah willed that. It was said: the exception implies the people of happiness whom Allah had written them as believers.

﴿But most of them are ignorant ˹of this﴾. Meaning, most of them are ignorant of this fact.

Qur'ān 6: 112 Allah Almighty said:

﴿And so We have made for﴾: He consoles His Prophet (P.B.U.H), meaning: As we tested you with those people, so we have made for ﴿every prophet﴾, before you ﴿enemy﴾ and enemies, then He mentioned them and explained the, saying: ﴿devilish humans and jinn﴾.

'Ikrimah, aḍ-Ḍaḥāk, as-Suddī and al-Kalbī: It refers to the devilish humans with the humans, and the devilish jinn with the Jinn.

It does not mean humans with Jinn(1).

(1) A similar statement came from Qatādah and its chain of narrators is authentic. It was recorded by 'Abd al-Razzāq in ((at-Tafsīr)) 2/216, and from his way by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 8/5, and Ibn Abī Ḥātim (7788), and see: ((Al-Jāmi` li Aḥkām al-Qur'ān) by al-Qurṭubī 20/263, Ma'ālim at-Tanzīl 3/179, Zād al-Masīr 3/109, Fatḥ al-Qadīr 2/223.

- Aṭ-Ṭabarī recorded it in ((Jāmi Al-Bayān)) 8/4 on the authority of Ḥammād on the authority of Ḥamīd ibn Hilāl who said, a man from the people of Damascus narrated me, on the authority of Awf ibn Mālik, on the authority of him.
- And Imām Aḥmad narrated it in ((al-Musnad)) 5/154 (21365) from this chain of transmission, and he did not mention the place of witness. This is a weak chain of narrators. For the narrator on the authority of 'Awf ibn Mālik is unknown, and he has another path on the authority of Abū Dharr, it was recorded by Imām Aḥmad 5/178, 179 (21546, 21552), and Al-Nasā'ī in ((As-Sunan)) The Book of Seeking Refuge, the chapter on seeking refuge from the evil of human demons 8/275, and Al-Hakim in ((Al-Mustadrak)) 2/282 All of them are from different routes, on the authority of 'Abdul Raḥmān ibn 'Abdullah Al-Mas'ūdī, on the authority of Abū 'Umar Ad-Dimashqī, on the authority of 'Ubayd ibn Al-Khashkhāsh, on the authority of Abī Dharr at length, and in it the place witness. This is a weak chain of narrators. Because Abū Omar ad-Dimashqī is weak, as in ((Taqrīb at-Tahdhīb)) (8265) and its sheikh, 'Ubayd ibn Al-Khashkhāsh: The hadith is Layyin, as in ((Taqrīb at-Tahdhīb)) (4371).
- And he has other routes on the authority of Abū Dharr.
- In addition, this Ḥadīth has Shāhid (supporting narration), there is a witness from the hadith of Abu Umamah (may Allah be pleased with him) in which he mentioned the ḥadīth of Abū Dharr.
- It was recorded by Imām Aḥmad in ((Al-Musnad)) 5/265-266 (22288), and Aṭ-Ṭabarānī in ((Al-Kabīr)) (7871) and in their chain of transmission is 'Alī ibn Yazīd Al-Alhānī, who is weak, as in ((Taqrīb At-Tahdhīb)) (4817).
- Furthermore, it has a path that Ibn Ḥibbān narrated it in his ((Ṣaḥīḥ)) (6190) on the authority of Zayd ibn Salām on the authority of Abū Salām, he said: I heard

That is, Iblīs divided his followers into two parts, he sent some of them humans, and another part he sent them to the Jinn. The devils of Jinn and humans are the enemy to the Messenger of Allah (P.B.U.H) and to his followers. They would meet from time to time, so the Human devil would say to his devil jinn: I misled my fellow with such and such, so do as I did, and the devilish Jinn would say the like to the devilish human. This is what is meant by they whisper to each other.

According to other view: There are devils from among the Jinn and from among devils among mankind. The term "Shaytan" refers to the rebellious and wicked.

They said: If the Satan failed to mislead the believer, he will go to a wicked man that is the devilish human, so he entices him to mislead the believer.

This is affirmed by What ʻAwf ibn Mālik reported from Abū Dharr (may Allah be pleased with him), he said: the Messenger of Allah (P.B.U.H) said to me:

(I entered the Masjid and the Messenger of Allah (P.B.U.H) was there, so I came and sat before him and he said: ʻO Abū Dharr, would you seek refuge with Allah from the evils of the devils among the Jinn and mankind?" I said: "Are there devils among mankind?" He said:

"Yes, they are worse than the devils of the Jinn."

The Prophet (P.B.U.H) said: **"There is none of you who does not have his partner from among the jinn."** The hearers asked, "Does this also apply to you, Messenger of Allah?" He replied,

"It applies to me too, but God has helped me against him and he has accepted Islam, so he commands me to do only what is good."

Malik ibn Dinār said: "The devil of the human is more dangerous to me from the devil of the Jinn, that is, if I said: "I seek Allah's refuge from Satan,

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Abū Umāmah say: … the ḥadīth. It does not contain the place of the witness, and it includes some of what came in the previous hadith of Abū Dharr, and its chain of narrators is authentic.

- So the ḥadīth, as al-Ḥafiẓ Ibn Kathīr said 6/139: These are paths to this ḥadīth, and their collection indicates its strength and validity.

the devil of the Jinn will disappear. However, the devil of the human will come to me and he drives me to disobedience face to face.

﴿Whispering﴾ meaning: they cast their insinuations.

﴿to one another with elegant words of deception﴾, it refers to the decorative speech that bears delusion. Everything you adorn it and beautify it, is said decorative. Then He said: ﴿Had it been your Lord's Will, they would not have done such a thing. So leave them and their deceit﴾.

Qur'ān 6: 113 : ﴿so that the hearts of those who disbelieve in the Hereafter may be receptive to it﴾, meaning: so that their hearts may incline to it.

Ibn 'Abbās (may Allah be please with them) said: they return.

It is said: Ṣaghā, Yaṣghī, and Ṣaghan, meaning to incline towards something or someone.

It is said as well: Ṣighw Fulān Ma'k and Ṣaghā-meaning: His inclination.

An-Nakh'ī recited it: {Wa Litusghi} with Ḍammah of Tā' and Kasrah of Ghayn, meaning: to incline towards, and the word Iṣghāa' refers to inclination.

This is proven by the ḥadīth that the Messenger of Allah (P.B.U.H) would tilt the vessel to the cat.

﴿To it﴾: it refers to deception and falsehood.

﴿The hearts of those who would not believe in the Hereafter): the hearts is the plural of heart, such as crow and crows.

﴿And to be pleased with it, and be persistent in their evil pursuits﴾,

To that they may commit what they used to commit.

Ibn Zayd said: So that they will do what they are doing.

It is said: Someone gained money-i.e. got it. And it is said as well: Qārftu al-Amr: meaning I have earned it.

Allah Almighty said:

﴿Whoever earns a good deed﴾.

Labīd composed this:

I am going to do what you have done

I refrain from what myself had earned

It is said that is the accusation. It is said: Qārafahu bi Sū'

(He accused him with something).

Ru'bah said:

Those who fabricated lies failed

The piousness of the pious and the chastity of the chaste

Qur'ān 6: 114

Allah Almighty said:

﴿˹Say﴾, it has an implication, namely: O Muḥammad, say to them: Should I seek ﴿Judge﴾ other than Allah between me and you.﴾ ﴿While He is the One Who has revealed for you the Book ˹with the truth˺ perfectly explained?﴾ Meaning: He sent down the Qur'ān explained in detail.

﴿Those who were given the Scripture﴾, refers to the Torah and the Gospel, they are the believers of the people of the Book.

'Aṭā' said: They are the prominent companions of the Prophet (P.B.U.H) such as Abū Bakr, 'Umar, 'Uthmān, 'Alī and the like. The Book here refers to the Qur'ān.

﴿Know that it﴾: meaning: the Qur'ān. ﴿Has been revealed ˹to you˺ from your Lord in truth﴾. Al-Ḥasan, al-A'mash ibn 'Amir and Ḥafṣ recited it with Tashdīd. It is derived from revelation of the Qur'ān was revealed in succession. However, other reciters read it with Takhfīf, from descending, as He Almighty said: ﴿He is the One Who has revealed for you the Book﴾.

﴿Know that It has been revealed to you from your Lord in truth, so do not be one of those who doubt﴾.

Qur'ān 6: 115 ﴿The Word of your Lord has been perfected in truth and justice﴾.

The Kuffans recited it in singular form {Kalimat}, while the other reciters read in plural form: {Kalimatu}.

They differed over the meaning of the words:

Qatādah said: It refers to is the Qur'ān: No one can add to it on decrease from it.

According to others: It refers to Allah's judgment and decree.

﴿In truth and justice. None can change His Words﴾: No one can alter it.

﴿And He is the All-Hearing, All- Knowing﴾.

Qur'ān 6: 116 ﴿O Prophet! If you were to obey most of those on earth﴾, meaning: the disbelievers.

﴿They would lead you away from Allah's Way﴾, from the religion of Allah. Then He said: ﴿they follow nothing but assumptions and do nothing but lie}: They are telling lie.

Qur'ān 6: 117 ﴿Indeed, your Lord knows best who has strayed from His Way and who is ˹rightly˺ guided﴾ some scholars said that "Man" in accusative by omitting the genitive particle, namely: Biman.

It is said: it comes in nominative place as it denotes the meaning of 'namely', and the agent of nominative is {Yaḍilu}.

It is said: It is used in accusative, it is an object of the verb 'know' and the imperative form of know has the meaning of the present.

It is similar to the saying of Ḥātim at-Ṭā'ī:

Ṭay' made an ally other than us

By Allah we never failed them.

Khansā' said:

The people know that his eyelid

Go back and forth with the wind

﴿And who is ˹rightly˺ guided﴾.

Qur'ān 6: 118 Allah Almighty said:

﴿So eat only of what is slaughtered in Allah's Name﴾

According to ibn 'Abbās (may Allah be pleased with them): the disbelievers said to the believers: You claim that you worship Allah so what Allah

slaughtered for you is more entitled to eat than what you have slaughtered with your own knives. Hence Allah Almighty revealed[1]:

﴿So eat only of what is slaughtered in Allah's Name﴾: the time of slaughtering is when the one who slaughters says: In the name of Allah.

﴿If you fully believe in His revelations﴾.

That is: Arab pagans would prohibit some types of animals and made lawful the dead. Thus, it was said to them: "Make lawful what Allah made lawful, and prohibit what Allah prohibited."

Qur'ān 6: 119 Then He Almighty said:

﴿Why should you not eat of﴾: meaning: What prevents you from eating: ﴿what is slaughtered in Allah's Name﴾ of slaughtered animals.

﴿When He has already explained to you what He has forbidden to you﴾.

Al-Ḥasan, Abū Raja', Al-A'raj, Qatādah, al-Jaḥdarī, Ṭalḥah, Mujāhid, Ḥāmid and the people of Medina recited it with Fatḥah on the meaning:

Allah had explained for you what He had forbidden on you, as He said: ﴿Allah's Name﴾. His name (Glory be to Him} was previously mentioned.

Ibn 'Amir, ibn Kathīr and Abū 'Amr recited it with Ḍammah of both of them, in passive form as He said: ﴿Has been mentioned﴾.

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(1) It was recorded by Abū Dāwūd, Book of Slaughters, Chapter on Eating Slaughtered Animals of the People of the Book (2819), and At-Tirmidhī, Book of Interpretation of the Qur'ān, Chapter from Surat Al-An'am (3069), both of them from different paths on the authority of Ata ibn As-Sā'ib, on the authority of Sa'īd ibn Jubayr on the authority of 'Abdullah ibn 'Abbās, who said: People came to the Prophet (P.B.U.H) They said, O Messenger of Allah, do we eat what we kill and do we not eat what Allah kills? So Allah revealed: {So eat only of what is slaughtered in Allah's Name} up to His saying: {And if you obey them, you are polytheists} [Qur'ān: 6: 118: 121]

- Imām Abū Īsā said: This ḥadīth is Hasan Gharib, and this ḥadīth was narrated through other than this route on the authority of Ibn 'Abbās as well, and some of them narrated it on the authority of Ata ibn As-Sā'ib on the authority of Sa'īd ibn Jubayr on the authority of the Prophet (P.B.U.H) as Mursal.
- Al-Ḥākim recorded it in ((Al-Mustadrak)) 4/260 from another route on the authority of Ibn 'Abbās and he said: This ḥadīth has an authentic chain of narrators and they did not record it. See: ((Lubāb an-Naqūl)) by As-Suyūṭī (91).

The companions of ʿAbdullah and the Kuffī reciters recited it: {Fuṣṣillat} with Fatḥah, and {Ḥurrima} with Ḍammah.

ʿAṭiyyah Al-ʿAwfī recited it: (Faṣala) with Fatḥah and Takhfīf, on the meaning: He decided the ruling of things which he prohibited upon you that was mentioned in Surat al-Ma'idah in His statement (Glory be to Him):

﴿Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah: [5:3]

﴿Except when compelled by necessity?﴾, from among these things, they have been made lawful for you in case of necessity.

Then He said: ﴿Many ˹deviants˺ certainly mislead others﴾: according to the recitation of Al-Ḥasan and the Kufī reciters: ﴿Yudiluka from the way of Allah﴾ with Ḍammah of Yā', while others recited it with Fatḥah, same as in His statement

﴿those He sends astray﴾ and ﴿those who have gone astray﴾:

﴿by their whims﴾: of their own accord. ﴿Out of ignorance﴾.

When they called to eat the dead animals. ﴿Surely your Lord knows the transgressors best﴾.

Those who abandon the lawful and go to the unlawful.

Qur'ān 6: 120 as for His statement: ﴿Shun all sin—open and secret﴾, refers to all kinds of misdeeds.

Qatādah said: It refers the public and secret of sins.

ʿAṭā' said: Whether few or many. Mujāhid said: What is intended and what is done.

Al-Kalbī said: the public of sin refers to adultery; however, the secret refers to cohabitation.

As-Suddī said: ﴿the open sin﴾: refers adultery committed in the taverns, and they are the owners of the banners.

﴿And the secret sin﴾ refers to the one who commits adultery with his girlfriend in secret.

Murrah al-Hamadānī said: the Arabs would love adultery. However, if the noble man would commit adultery he would keep it secret, but mean would not care if he would commit adultery or where he would do it,

mean would not care if he would commit adultery or where he would do it, hence Allah Almighty sent down this verse.

Aḍ-Ḍaḥāk said: The people of ignorance would commit adultery in secret and consider it lawful as it was done secretly, thus Allah Almighty prohibited all kinds of adultery whether in public or in secret.

Ḥibān reported from Al-Kalbī: the public sin implies the circumambulation of the House naked at day, whereas its secret includes the circumambulation of the House for women naked at night.

Sa'īd ibn JUbayyr said: The public was forbidden in Allah's the Almighty statement:

﴿Do not marry former wives of your fathers﴾, and His statement: ﴿Also˹ forbidden to you for marriage are your mothers﴾. [4: 22-23]

The secret sin refers to adultery.

According to ibn Zayd: the open sin refers to undressing the clothes during Tawāf. However, the secret sin refers to adultery.

﴿As Indeed, those who commit sin will be punished for what they earn﴾.

Qur'ān 6: 121 Allah Almighty said:

﴿Do not eat of what is not slaughtered in Allah's Name﴾: It refers to the animal that died without slaughtering it or it was slaughtered for other than Allah. For that would certainly be ˹an act of˺ disobedience}, meaning: eating from this animal is an act of disobedience.

﴿Surely the devils whisper to their ˹human˺ associates to argue with you﴾, meaning: the devils used to inspire evil to their friends of the disbelievers to dispute with you.

That is the polytheist would say: O Muḥammad, tell us about the female goat, if it dies, who killed it? He replied: **(Allah killed it).** They said: You and

your companions think that what you killed is unlawful and what the eagle and dog killed is lawful, and what Allah killed is unlawful? Therefore, Allah Almighty sent down this verse.

'Ikrimah said: It means:

﴿The devils﴾, referring to the devils of Magus,

﴿to whisper to their human associates﴾ from the Quraysh idolaters. That is, when Allah Almighty prohibited the dead, the Magus of Persians sent to the Quraysh idolaters, who was their friends during the era of Ignorance, and they were exchanging messages with them, saying: Muḥammad and his companions claim that they follow the command of Allah, then they claim that what they slaughtered is lawful and what Allah slaughtered is unlawful and they would not eat it, so some of Muslims were confused about that. Hence Allah Almighty sent down this verse. Then He said:

﴿If you were to obey them﴾ in eating the dead animal.

﴿then you ˹too˺ would be polytheists﴾.

Qur'ān 6: 122 ﴿Can those who had been dead, to whom We gave life﴾, It refers to the Alif of interrogation and confirmation which joined with the Wāw of conjunction so it remained on Fatḥah, meaning: Is he who was a disbeliever and indulged in misguidance, and we guided him and honored him with faith,

﴿And We gave him life and a light with which they can walk among people﴾, we granted him light whereby he can walk among people following the right path.

Ibn Zayd said: the light here refers to Islam, as held by Allah Almighty statement:

﴿Allah is the Guardian of the believers—He brings them out of darkness and into light﴾ [2: 257]

Qatādah said: It refers to the Book of Allah, the clear proof from Allah to the believer; according to it, he acts, and with it he seeks guidance, and to it he returns.

﴿Be compared to those in complete darkness from which they can never emerge?﴾, as the one who missed his way in the darkness of night, so he was unable to find a way out, nor was he guided.

It was said this verse was revealed about two persons specifically, however they differed about who they are:

According to ibn ʻAbbās (may Allah be pleased with both of them}:

﴿Can those who had been dead, to whom We gave life and a light with which they can walk among people﴾: refers to Ḥamzah ibn ʻAbdul Muṭṭalib. As for: ﴿Be compared to those in complete darkness from which they can never emerge?﴾, refers to Abū Jahl ibn Hishām. That is Abū Jahl threw bowels on the Messenger of Allah (P.B.U.H) and Ḥamzah had not become Muslim yet. Then Ḥamzah has been told of what Abū Jahl had done while he was coming back from his hunting d carrying his bow and arrow in his hand.

Full of rage, he came back until he raised his bow and hit Abū Jahl on his head. Abū Jahl was so scared and said humbly:

O Abū Ya'lā, he abused our gods and stultified our thoughts, and opposed our forefathers?

Whereupon, Ḥamzah (may Allah be pleased with them) said: Who is more foolish than you? You worship stones other than Allah. I bear witness that there is no god but Allah, alone who have no partners and I bear witness that Muḥammad is His slave and His Messenger. Thus, Allah Almighty revealed this verse.

Aḍ-Ḍaḥāk and Yamān said: this verse was revealed in ʻUmar ibn al-Khaṭṭab and Abū Jahl (ibn Hishām).

While ʻIkrimah and Al-Kalbī said: It was revealed about ʻAmmār ibn Yāsir and Abū Jahl.

﴿That is how the misdeeds of the disbelievers have been made appealing to them﴾: What they used to commit of misdeeds.

Qur'ān 6: 123 ﴿And so﴾, as we made the misdeeds of the disbelievers appealing to them, likewise ﴿We have placed﴾,

According to another view: It means that We have the wicked people in Mecca their chiefs, so

﴿We have made in every society the most wicked to conspire in it﴾, meaning: chiefs, the plural of a chief. Such as Afḍal (the best) and Afāḍil, and Aḥmr(red) and Aḥāmir, and Aswad and Asāwid (Black).

﴿the wicked of it﴾:

The term (mujrimīhā) can be used in accusative on commencing, it implies: Likewise: We have made in each town their evil doers, chiefs, same as when it is said: You used it in genitive on annexation.

﴿Yet they plot only against themselves, but they fail to perceive it﴾.

They will be recompensed for their disbelief.

﴿But they fail to perceive it﴾.They did not recognize this fact.

Qur'ān 6: 124 ﴿Whenever a sign comes to them, they say, "We will never believe until we receive what Allah's messengers received﴾ meaning: prophethood, that is, Al-Walīd ibn Al-Mughirah said: By Allah, if the prophethood was true, I was more entitled to it than you, because I'm older than you and richer than you, so Allah Almighty sent down this verse.

Muqātil said: It was revealed about Abū Jahl ibn Hishām where he said:

We and Banū 'Abd Manāf competed for honor and position. They fed people, so we fed people; until we were neck and neck with them like two race horses. Then they said, 'We have a prophet among us who receives revelations from heaven.'

How could we compete with this? By Allah we will never believe in him and will never follow him until we receive revelations as he receives. Whereupon, Allah Almighty revealed:

﴿And whenever a sign come to them﴾. As an evidence that Muḥammad (P.B.U.H) is a true and truthful prophet. {They said}, refers to: Abū Jahl:

﴿They say, "We will never believe until we receive what Allah's messengers received﴾, referring to Muḥammad (P.B.U.H).

Then He (Glory be to Him) said:

﴿Allah knows best where to place His message﴾, so He granted to the Prophet (P.B.U.H).

﴿The wicked will soon be overwhelmed by humiliation from Allah﴾, a disgrace and humiliation from Allah will afflict them﴾

It is used in accusative by omitting the adjective particle.

﴿And a severe punishment for their evil plots﴾.

According to Abū Rawq: It means humiliation in this life and a severe punishment in the Hereafter.

Qur'ān 6: 125 ﴿Whoever Allah wills to guide, He opens their heart to Islam﴾, meaning: expands his heart and enlighten it to embrace Islam.

When this verse was revealed, the Messenger of Allah (P.B.U.H) was asked about expanding the heart, what it does mean? He said:

(It is a light which Allah throws in the heart of the believer so it will be opened and expanded for it).

They asked: "Is there a sign by which it will be recognized?"

He said:

(Yes: He looks forward to the abode of eternity, and shunning the abode of the vanity, and to be ready for death before it comes)[1].

(1) Narrated in Mursal and Connected: Ibn Abī Shaybah 12/156 (35317), aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 8/26-27 and it was narrated in Mursal: Sa'īd ibn Mansour in ((Sunan)) (918), and this news came from many paths It revolves around Abī Ja'far al-Madā'inī 'Abdullah ibn Miṣwar, who is a liar and a liar, and among those who narrated it from these chains of narrators: aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 8/26-27, Sa'īd ibn Manṣūr in his ((Sunan)) (918), and 'Abd al-Razzāq In his ((Tafsīr)) 1/217-218, and Ibn Abī Ḥātim in ((Tafsīr)) (7898, 7899) and others, and distorted in ((Muṣannaf Ibn Abī Shaybah)) 12/156 (35318) the name of 'Abdullah ibn Miswar to 'Abdullah ibn Mas'ūd. This is evident by looking at the chain of transmission of Ibn Abī Ḥātim (7899), and Al-Ḥākim recorded it in ((Al-Mustadrak)) (7863) via Uday Ibn Al-Faḍl on the authority of 'Abd al-Raḥman Ibn 'Abdullah Al-Mas'ūdī, on the authority of Al-Qāsim Ibn 'Abd al-Raḥman on the authority of his father on the authority of Ibn Mas'ūd.

- Uday ibn Al-Faḍl: abandoned, as in ((Taqrīb at-Tahdhīb)) (4545). Adh-Dhahabī

﴿But whoever He wills to leave astray, He makes their chest tight﴾.ibn Kathīr recited it ﴿Dayqan﴾ with Takhfīf; however, others recited it with Tashdīd. They are two tongues, such as Hayn and Hayyin Kind), and Layn and Layyin(soft).

﴿And constricted﴾ the people of Medina recited it with Kasrah as ﴿Harijan﴾, while others recited it with Fatḥah as ﴿Harajan﴾. They are two dialects, such as ad-Danaf and ad-Danif, and al-Farid and al-Farad, and al-Waḥid and Al-Waḥad. Meaning:

As if they were climbing up into the sky. This is how Allah dooms those who disbelieve.

Sībawayh said: Al-Ḥaraj with Fatḥah like aṭ-Ṭalab and al-Halab, means: Dha Ḥaraj, means (constricted). However, al-Ḥaraj with Kasrah is the noun and it refers to the most distressed, meaning: He makes his breast closed so that he couldn't convert to faith. It was said: it means sinful, the Arabs used to say: Ḥaraj ʿAlīyaka Dhulmī, meaning: Shame on you to wrong me.

As-Suddī said: It means doubtful, or confused according to Qatādah.

An-Naḍr ibn Shumayl said: It means concerned.

ʿUbayd ibn ʿUmayr said: Ibn ʿAbbās (may Allah be pleased with both of) read this verse, then said: "Is there anyone from the tribe of Bakr?"

"Yes," someone replied.

He asked him: What you mean by al-Ḥarajah?

He replied: the valley in which there are a lot of trees that are so interwoven that no way is left between them.

Ibn ʿAbbās (May Allah be please with them) said: likewise is the heart of the disbeliever.

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said: Disregarded. As in ((Talkhīṣ al-Mustadrak)). Also, the trustworthy people who narrated this ḥadīth on the authority of Al-Mas'ūdī disagreed with the first chain of transmission. It is refuted because it relies on the ḥadīth in the first chain of transmission is based on someone who used to fabricate hadith, and all the follow-ups are reported through rejected narrators, and the like of that never be strong.

Abū as-Salt ath-Thaqafī said: ‘Umar ibn al-Khaṭṭab (may Allah be pleased with him) recited this verse: {Dayqan Harajan} with Fatḥah of Rā’.

However, some of those who were at his court from among the companions of the Messenger of Allah (P.B.U.H) recited it with Kasra.

Hence, ‘Umar (may Allah be pleased with him) said: “Bring me to a man from Kinānah tribe and appoint him as shepherd, so they brought him to ‘Umar. Thus, ‘Umar (may Allah be pleased with him): O young man! What do you mean by al-Ḥarajah?”

He said: We mean by al-Ḥarajah one of the tree that neither shepherd nor a beast can reach it.

Whereupon, ‘Umar (may Allah be pleased with him) said: same is the heart of the hypocrite, he receives nothing of good.

﴿If they were climbing up into the sky﴾, meaning: Faith will be hard to him. He fails to convert to faith, just as someone who fails to climb up to the sky.

There are various recitations concerning this word:

The people of Medina, Abū ‘Amr, Ḥamzah and Al-Kisā’ī recited it {Yaṣṣa’’d} with Tashdīd of Ṣād and ‘Ayn’ without Alif, namely, climbing up, so Tā’ is merged into Ṣād.

This recitation is chosen by Abū ‘Ubayd and Abū Ḥātim considering the recitation of ‘Abdullah (May Allah be please with him): {Ytaṣa’d}.

Ṭalḥah, ‘Aṣim, ‘Abū ‘Abdul Raḥman and An-Nakh’ī: {Yaṣṣa’d} with Tashdīd of Alif, meaning: Yataṣa’du.

As for ibn Kathīr, ibn Muḥayṣin, Al-A’raj, Abū Raja’ and Shibl recited it: {Yaṣ’adu} with Takhfīf.

﴿This is how Allah dooms those who disbelieve﴾.

According to Mujāhid: Al-Rijs means what there is no good in it.

Ibn Zayd said: Al-Rijs is referred to punishment.

According to ibn ʿAbbās (may Allah be pleased with them): It refers to Satan, meaning: Allah appoints Satan for him.

Al-Kalbī said: it means the acts of disobedience.

It was said: It refers to impurity. It was said: Rajasa Rajasat and Najusa Najasat.

The Messenger of Allah (P.B.U.H) used to say when he would enter his toilet:

(O Allah, I seek refuge with You from the filthy and impure, the evil one with evil companions, the accursed Shaytan)[1].

(1) It was recorded by Aṭ-Ṭabarānī in ((Al-Awsaṭ)) (8825), and Aṭ-Ṭabarī in ((Jami` Al-Bayan)) 8/32, and Ibn Al-Sunni in ((The Work of the Day and the Night)) (18) all of them are from different paths, on the authority of Ismā'īl ibn Muslim on the authority of Al-Ḥasan and Qatādah on the authority of Anas Ibn Mālik, by Aṭ-Ṭabarānī said: No one narrated this ḥadīth on the authority of Al-Ḥasan and Qatādah except for Ismā'īl ibn Muslim, and ʿAbd al-Raḥman ibn Sulaymān was the only one to report it. Ismā'īl ibn Muslim al-Makkī is weak in ḥadīth, as in ((Taqrīb at-Tahdhīb)) (484) and the like of him is not accepted as being unique, so how if he contradicts someone who is more trustworthy than him?! So his narration is rejected, and he contradicted it, and Hishām ibn Ḥasan narrated it on the authority of Al-Ḥasan in a Mursal form. Also, Abū Dawūd recorded in his ((Marāsīl)), and it has a witness from Hadith of ibn ʿUmar. And ibn as-Sunnī recorded it, but its chain of narration is weak as it contains Ḥibbān ibn ʿAlī al-ʿAnzī: Weak, as in ((Taqrīb at-Tahdhīb)) (1076) and its Sheikh Ismā'īl ibn Rāf': Weak - also, as in ((Taqrīb at-Tahdhīb)) (442).
- And he has a witness with this wording, in the ḥadīth of Abū Umamah, with a weak chain of narrators, from Yaḥyá ibn Ayyūb, on the authority of ʿUbaydullah ibn Zuḥar, on the authority of ʿAlī ibn Yazīd, on the authority of Al-Qāsim, on the authority of Abī Umamah, narrated by Ibn Mājah in ((his Sunan)) Book of Purification and its Sunnah, Section of what a man says if he enters the toilet (299).
- Al-Ḥāfiẓ Al-Buṣirī said in ((Zawā'id Sunan Ibn Mājah)) 1/128: This is a weak chain of transmission. Ibn Ḥibbān said: If the chain of transmission of the news of Ubayd Allah ibn Zuḥar and ʿAlī ibn Yazīd ibn al-Qasīm meets in the chain of transmission, then that is what their hands did.
- It was recorded by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 4/31, and Abū ʿUbayd in ((The Virtues of the Qur'ān)) (35), and Aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) (9031) from various routes, on the authority of Mansour ibn Al-Mu"Ammār on the authority of Abī Wael Shaqīq Ibn Salamah, on the authority of ʿAbdullah Ibn Mas'ūd, may Allah be pleased with him. This is a correct attribution.
- Ad-Dārimī recorded it in ((Sunan)) (3360), and Ibn Aḍ-Ḍarīs in ((F Al-Qur'ān)) (72) from various paths, on the authority of Al-A'mash, on the authority of Abī Wael Shaqīq ibn Salamah, on the authority of Ibn Mas'ūd, may Allah be pleased with him.

Qur'ān 6: 126 ﴿That is your Lord's Path—perfectly straight﴾, meaning: What we stated is the path of your Lord, and His religion which He pleased for Himself a religion and made it straightforward, not crooked i, that is Islam.

Ibn Mas'ūd (may Allah be pleased with him) said: It refers to the Qur'ān. He added: The path is observed; the devils observe it, calling out: O servants of Allah ! Hasten to this path, to turn people away from the way of Allah, thus adhere to the robe of Allah, that is, the Book of Allah.

﴿We have already made the signs clear to those who are mindful﴾.

Qur'ān 6: 127 ﴿They will have the Home of Peace with their Lord﴾, referring to Paradise in the Hereafter.

The majority of scholars of Tafsīr said: As-Salām is one of the attributes of Allah and His abode is Paradise.

It is said that Paradise is called the abode of peace because it is safe from diseases and handicaps.

Another view held that it is so called as it was safe from entering the enemies of Allah in order not to disturb the guardians of Allah, as they would disturb them in the life.

And its chain of transmission is correct - too.

- A similar chain of transmission has come from this chain of transmission: Imām Aḥmad recorded it in ((Al-Musnad)) 1/435 (4142), Al-Nasā'ī in ((Tafsīr)) 1/485, Aṭ-Ṭabarī in ((Jami` Al-Bayan)) 8/88, and Ibn Ḥibbān in Ṣaḥīḥ (6, 7), and Al-Ḥākim in ((Al-Mustadrak)) 2/318 all of them, from paths on the authority of Ḥammād ibn Zayd on the authority of 'Aṣim ibn Bahdalah, on the authority of Abī Wael, on the authority of 'Abdullah ibn Mas'ūd, may Allah be pleased with him, he said: He wrote The Messenger of Allah (P.B.U.H) made a line for us, and he said: (This is Allah's way), then he drew lines on his right and on his left, and he said: (These are paths, on each path of which there is a devil calling to it). Then he recited: {And this is My straight path, so follow it, and do not follow other paths, for they will separate you from His path}. Its chain of transmission is good, and 'Āṣim.
- ((Ma'ālim at-Tanzīl)) (3187) It was reported on the authority of As-Suddī at Aṭ-Ṭabarī 8/32 and on Qatādah and Al-Ḥasan, at Al-Qurṭubī in ((Al-Jāmi')) 8/328, and Ibn Al-Jawzī added in ((Zād al-Masīr)) 3/122 attributing him to Ibn 'Abbās, and it is with Ibn Abī Ḥātim (7888) on the authority of Jabir ibn Zayd.

According to another view: It was so called, because every case of its people is coupled with peace, starting from entering it saying:

﴿It will be said to them, "Enter in peace and security."﴾ [15: 46]

He the Almighty next:

﴿And the angels will enter upon them from every gate*saying, "Peace be upon you for your perseverance. How excellent is the ultimate abode!﴾ [13: 23-24]

He Almighty said as well:

﴿There they will never hear any idle talk—only ˹greetings of˺ peace﴾.

[19: 62]. He also said:

﴿There they will never hear any idle or sinful talk* only good and virtuous speech﴾. [56: 25-26]. Afterwards, He Almighty said;

﴿And "Peace!" will be ˹their˺ greeting from the Merciful Lord﴾. [36: 58].

As all states of the people of Paradise is attached with peace either from the people or from Allah. Thus, Allah called it the abode of Peace.

﴿Who will be their Guardian﴾, who support them and help them,

﴿Because of what they used to do﴾.

Al-Ḥusayn ibn Al-Faḍl said: It means that Allah Almighty will grant them His success in life and will give them reward in the Hereafter.

Qur'ān 6: 128 Allah (may He be glorified and exalted) said:

﴿Consider˺ the Day He will gather them ˹all˺ together﴾, namely, the Jinn and the mankind, so He will assemble them on the Day of Resurrection, saying: ﴿"O assembly of jinn! You misled humans in great numbers."﴾, meaning: you have gone astray a lot of humans and misled them.

﴿And their human associates﴾, referring to those who followed them.

﴿Will say, "Our Lord! We benefited from each other's company﴾.

According to Al-Kalbī: The humans would benefit from the Jinn is: "During the time of Jāhiliyyah (The period of ignorance), a man would reach a land and proclaim, 'I seek refuge with the master (Jinn) of this valley,' and

this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection." Therefore, the Jinn benefit from humans since humans revere the Jinn by invoking them for help. The Jinn would then proclaim, "We became the masters of both mankind and the Jinn." This is Allah's statement:

﴿And some men used to seek refuge with some jinn—so they increased each other in wickedness﴾. [72: 6].

According to Muḥammad ibn Ka'b and 'Abdul Aziz ibn Yaḥyā: It is concerned with those who obey each other from both of them.

Another view held: The humans benefited from the Jinn through acts of sorcery and soothsaying that they would tell them. However, the Jinn benefited from the humans by whispering to them. and the humans would follow them.

﴿But now we have reached the term which You appointed for us."﴾, referring to death and resurrection. ⌜Then⌝ ﴿He will say﴾, Allah (glory be to Him) will say:

﴿"The Fire is your home, yours to stay in forever, except whoever Allah wills to spare."﴾, it refers to the time between their resurrection and their entering the Hellfire.

Ibn 'Abbās (may Allah be pleased with them) said: This exception states that none is entitled to decide upon Allah's creature's fate whether they enter Paradise or admits the Hellfire.

Al-Kalbī said: Except what Allah willed. And Allah willed that they will be admitted to it forever.

It was said: "The Fire is your home, yours to stay in forever, except whoever Allah wills to spare, means the types of punishment.

It was said; ﴿Except whoever Allah wills to spare﴾: It means that the people of monotheism will be bought out from the Hellfire.

It was said: ﴿Except what Allah wills to spare﴾: it refers to those whom Allah will increase them in punishment.

It was said: ﴿except what Allah wills to spare﴾: who remained in the worldly life without punishment.

According to ʻAṭāʼ:

﴿Except what Allah wills to spare﴾ includes those whom Allah had known in advance that he will believe before the expedition of Fatḥah and those who believed after it.

﴿Surely your Lord is All-Wise, All-Knowing﴾.

Qurʾān 6: 129 ﴿This is how We make the wrongdoers ⌜destructive⌝ allies of one another because of their misdeeds.﴾

Saʼīd reported from Qatādah: Allah makes them supporters of each other. The believer will be the guardian of the believer wherever he was, and the disbeliever is the guardian of the disbeliever wherever he was.

Maʼmar said that Qatādah commented on this Ayah, saying: "Allah makes the wrongdoers supporters for each other in the Fire by following one another into it."

According to another view: We will appoint the wrongdoers of the humans over the wrongdoers of the Jinn, and we appoint the wrongdoers of the Jinn over the wrongdoers of the humans, meaning: We leave them to each other, as Allah Almighty said in another verse:

﴿We will let them pursue what they have chosen﴾ [4:115].

Ibn Zayd said: it means: We make them supporters to each other. This is held the Prophet's statement:

(Whoever supports a wrongdoer, Allah will cause him to oppress him him).

Malik ibn Dinār (may Allah have mercy on him) said: I have read in the books of al-Muʼtazilah:

I finish off My enemies with My enemies then I finish them off with My guardians.

ʻHibbān narrated on the authority of al-Kalbī, Abū Ṣāliḥ reported ibn ʻAbbās (may Allah be pleased with them) as saying with regard to this When

Allah Almighty wills good with some people, He appoints on them the best of them. However, if Allah Almighty wills evil with some people, He appoints on them the worst of them(1).

It was narrated that Allah Almighty will say: I'm Allah, no god other than Me, I'm the King of kings, their hearts and their forelocks are at my Hands, whoever obeys me, I will made them a mercy on him, and whoever disobey Me, I will made them a wrath on him. So do not be preoccupied with abusing the kings, but turn in repentance to me, I will make them sympathize with you)(2).

Qur'ān 6: 130 ﴿Allah will ask, ˜ "O assembly of jinn and humans! Did messengers not come from among you﴾. Al-A'raj and ibn Abi Isḥāq recited it: {Ta'tikum}, similar to His statement:

﴿The messengers of our Lord had certainly come with the truth."﴾ [7:43].

Other reciters read it with Yā' as Allah said:

﴿until we receive what Allah's messengers received."﴾.

﴿proclaiming﴾, relating, ﴿My revelations and warning you of the coming of this Day of yours?"﴾: it refers to the Day of Resurrection.

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(1) **The assessment of the reliability of the chain of transmitters:**
- In it al-Kalbī is charged with lying, and Abū Sālih and Ḥibbān are weak.

The authentication of Ḥadīth:
- See: ((Ma'ālim at-Tanzīl)) 3/187, ((Al-Jāmi' li Aḥkām al-Qur'ān)) by Al-Qurṭubī 7/85.

(2) Aṭ-Ṭabarānī recorded it in ((Al-Awsaṭ)) (8962), and on the authority of Abū Nu'aym in ((Al-Ḥilyah)) 2/388. Aṭ-Ṭabarānī said: No one narrated this ḥadīth on the authority of Mālik ibn Dinār except Wahb ibn Rashid. Abū Nu'aym said: Gharīb from Mālik's ḥadīth that is attributed to him. 'Alī ibn Ma`bad narrated it on the authority of Wahb ibn Rashid.
- Its chain of transmission is very weak. Al-Haythamī said in Majma' al-Zawā'id 5/448: It was narrated by Aṭ-Ṭabarānī in Al-Awsaṭ, and it includes Wahb ibn Rashid and it is abandoned. Ibn Ḥibbān mentioned the ḥadīth in ((Al-Majrūḥīn)) 3/76, and he said in Wahb: A sheikh narrates wonders on the authority of Mālik ibn Dinār; it is not permissible to narrate from him, or to use him as evidence. Ad-Daraquṭnī mentioned it in ((Al-Ilal)) 6/206, and he said: He narrated it on the authority of Wahb ibn Rāshid, and it is very weak, abandoned, and this ḥadīth is not reported as Marfū' (raised to the Prophet (P.B.U.H).

The scholars differed over whether there has a messenger who was revealed to the jinn from among them or not?

ʿUbayd ibn Sulaymān said: Aḍ-Ḍaḥāk was asked about the Jinn: was there a believer from among them before the Prophet (P.B.U.H) has been sent? He said: "Did not you hear Allah Almighty say:

﴿Allah will ask, "O assembly of jinn and humans! Did messengers not come from among you﴾? It refers to messengers from the humans and messengers from the jinn[1].

Al-Kalbī said: Before revelation would come to the Prophet Muḥammad (P.B.U.H), the messengers would be sent to both of Jinn and humans[2].

Mujāhid is of the view that: the messengers were from the humans and the warners were from the Jinn, then he recited:

﴿they returned to their fellow jinn as warners﴾. [46: 29].

According to ibn ʿAbbās (may Allah be pleased with both of them): the verse refers to those who listen to the Qur'ān and they conveyed it to their people.

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(1) ((Jāmi' al-Bayān)) 8/36. Ibn Kathīr said: Ibn Jarīr narrated, on the authority of aḍ-Ḍaḥāk ibn Muzāḥim: that he claimed that there were messengers among the jinn, and he used this noble verse as evidence, and he considered it as evidence for that. Because it is probable and not explicit, and it is - and Allah knows best - like His saying: {He merges the two bodies of ˹fresh and salt˺ water * yet between them is a barrier they never cross} up to his statement: {Out of both ˹waters˺ come forth pearls and coral} [Qur'ān: 55: 19: 22].

- And it is known that pearls and coral are only extracted from salt, not from sweet. This is clear, praise be to Allah. This answer was specifically stated by Ibn Jarīr. Ah from ((Tafsīr al-Qur'ān al-ʿAẓīm)) 6/175.

(2) ((Maʿālim at-Tanzīl)) 3/190, ((Al-Kashshāf)) 2/63, ((Al-Baḥr Al-Muḥīṭ)) 4/223, and Al-Qurṭubī in ((Al-Jami)) 7/76 refuted this saying and said: This is not correct Rather, in ((Ṣaḥīḥ Muslim)) from the ḥadīth of Jabir ibn ʿAbdullah Al-Anṣārī, he said: The Messenger of Allah (P.B.U.H) said: ((I was given five that no prophet before me was given. Every prophet was sent to his own people, and I was sent to every red and black)) Ḥadīth. Ibn ʿAbbās said: Messengers were sent to mankind, and Muḥammad (P.B.U.H) was sent to jinn and mankind. Abū al-Layth al-Samarqandī mentioned it. And see ((Ṣaḥīḥ Muslim)) The Book of Mosques (521), ((Baḥr Al-ʿUlūm)) by Samarqandī 1/514.

According to the Semantics: There was no messenger from the Jinn, but the messenger were all from among the humans, as it was stated by Allah's statement: ﴿Out of both ˹waters˺ come forth pearls and coral﴾: [55: 22]. However it is brought forth only from the salty not from the fresh, and He Almighty said:

﴿and pronounce the Name of Allah on appointed days﴾ [22: 28]

They are meant for the ten days; however, sacrificing is only on one day of these ten days, that is, the day of sacrifice. Similarly, His statement:

﴿placing the moon within them as a ˹reflected˺ light﴾ although the moon lies only in one sky.

﴿They will say, "We confess against ourselves!" For they have been deluded by ˹their˺ worldly life.﴾ they confessed against themselves.

﴿And they will testify against themselves that they were disbelievers﴾.

Qur'ān 6: 131 ﴿This ˹sending of the messengers˺ is because your Lord would never destroy a society for their wrongdoing﴾, referring to polytheism.

﴿While its people are unaware ˹of the truth﴾: When the messengers were revealed to them to warn them.

Another view said: He would not destroy the towns while their people were unaware. For this He sent messengers and warners to them.

Qur'ān 6: 132 ﴿They will each be assigned ranks according to their deeds﴾, means: With regard to reward and punishment according to their deeds in this worldly life, among them is the severest in punishment and among them is the highest in reward. ﴿And your Lord is not unaware of what they do﴾.

Qur'ān 6: 133 ﴿Your Lord is the Self-Sufficient﴾ free from needing His creatures in any way.

﴿Full of Mercy﴾, towards His creation.

﴿If He wills, He can do away with you﴾, cause you to die and perish.

﴿And replace you﴾: and change you with another people.

﴿with whoever He wills﴾, who behave obediently.

According to ʻAṭāʾ: He means the companions and the followers.

﴿Just as He produced you﴾, created you. ﴿From the offspring of other people﴾: as generation in succession.

Muqātil said: It refers to the people who were on board of the ship of Noah.

Zayd ibn Thābit recited it: (Dhiriyat) with Kasrah of Dhāl and Tashdīd.

Abbān ibn ʻUthmān recited it (Dhariyat) with Fatḥah of Dhāl and Kasrah of Rāʾ and Takhfīf. Other reciters read it with Ḍammah of Dhal and Tashdīd, and all these tongues are right.

Thaʾlab said: Adhuryah with Kasrah means: the lineage. However, Adhirryah with Ḍammah means the offspring.

Qurʾān 6: 134 ﴿Indeed, what you have been promised will certainly come to pass﴾, will surely occur and coming.

﴿And you will have no escape﴾: And you will not cause failure to Allah, meaning: will come to you wherever you are. The meaning of Iʾjāz is to bring something, his opponent failed to do it, by this he would overcame him and made him unable to do it.

Qurʾān 6: 135 ﴿Say﴾, O Muḥammad, say to them: ﴿"O my people ! Persist in your ways﴾.

Ibn ʻAbbās (may Allah be pleased with both of them) said: It means: remain on your way. Ibn Zayd said: act according to your position.

Yamān said: Do in accordance of your thoughts.

ʻAṭāʾ said: Stay on the same way as you are.

Muqātil said: Act according to your own way.

Al-Kalbī said: Act according to your residences.

As-Sulamī and ʻAṣim recited it: {ʻAla Makanatikum) in the plural form throughout the entire Qurʾān.

﴿For I ˹too˺ will persist in mine﴾, It means: Act on your way and I will act according to Allah's commandment. This command implies threat and warning not a command of permission, as Allah's statement:

﴿Do whatever you will﴾.

Al-Kalbī said it means: Do whatever you will in my own affair, and I will do in your own way of destruction.

﴿you will soon know who will fare best in the end﴾, Mujāhid and the Kufī reciters read it: {Yakun}, with Yā', while others recited it with Tā'.

﴿Indeed, the wrongdoers will never succeed﴾, it refers to Paradise.

﴿Indeed, the wrongdoers will never succeed﴾: meaning: The disbelievers will never feel secured.

'Aṭā' said: They will never be happy.

Aḍ-Ḍaḥāk said: They will never be prospering.

'Ikrimah said: they will never be rewarded.

Qur'ān 6: 136 ﴿The pagans set aside for Allah a share of the crops and cattle He created﴾.

According to the commentators:

"When they, the enemies of Allah, would cultivate the land or collect produce, they would assign a part of it to Allah and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allah and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allah, they would add whatever this water irrigated to the idol's share ! If the land or produce that they assigned for Allah was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share they assigned for Allah. If the water that they assigned for Allah irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the 'Baḥīrah', 'Sā'ibah', 'Waṣīlah' and 'Ḥām', assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allah."

That is Allah's statement:

﴿the pagans set aside for Allah a share of the crops and cattle He created﴾. Meaning: of what He created, ﴿of the crops and cattle﴾.

﴿A share﴾: there is an abbreviation and implication it, meaning: They made a share for Allah and a share of their partners.

﴿saying, "This ˹portion˺ is for Allah﴾. Yaḥyā ibn Wathāb, as-Sulamī, Al-'A'mash and Al-Kisā'ī recited it with Ḍammah of Zāy, however, other reciters read it with Fatah.

They are two tongues. This is the correct view without doubt.

[1356] I heard Al-Ḥabībī saying: I heard Al-'Anbārī relating on the authority of Abū Al-'Abbās al-Azharī that Abū Hātim, said: Al-Qaḍī Shurayḥ said: There is a nickname for everything, and the nickname of lie is claiming(1).

The term also refers to greediness.

﴿And this ˹one˺ for our associate-gods."﴾, meaning, idols.﴿Yet the portion of their associate-gods is not shared with Allah while Allah's portion is shared with their associate-gods. What unfair judgment!﴾

Evil is the way they judge.

Qur'ān 6: 137 ﴿Likewise, the pagans' evil associates have made it appealing to them to kill their own children﴾, just as the devils lured the idolaters to assign a share for Allah from what He created of agriculture and cattle - and a share for the idols.

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(1) **[1356] The assessment of the reliability of the chain of transmitters:**

- Sheikh al-Muṣannaf, it was said that Al-Ḥākim rejected him, and al-Azharī is extremely weak, and the interruption between Abū Ḥātim and Shurayḥ is clear, but it was narrated with a connected chain of narrators from him as will follow.

The authentication of Ḥadīth:

- It was recorded by Ibn Abī Shaybah in ((al-Muṣannaf)) 8/458 (26192), and Ibn Sa'd in ((al-Ṭabaqāt al-Kubrā)) 6/141 from the way of al-A'mash on the authority of Shurayḥ, with it.
- And it was authentically reported that the Prophet (P.B.U.H) said: ((it is a bad riding-beast for a man (to say) za'ama (they asserted). See his narration ((Al-Maqāsid Al-Husanā)) (308), ((Al-Silsilah As-Ṣaḥīḥah)) by Al-Albānī (866).

﴿The pagans evil associates have made it appealing to them to kill their own children﴾, it refers to what their devils made fair to fair for them to bury their daughters alive out of fear of poverty.

Al-Kalbī said: Their partners refer to the deities who were made appealing for them to kill their children. The man in the days of Ignorance would swear that if he would have such and such boys, he would slaughter one of them, as 'Abdul Muṭṭalib had done with his son' 'Abdullah.

The people of Levant recited it: {Zuyyna} with Ḍammah and Qatlu} in nominative. They also read ﴿their children﴾ in accusative.

In addition, ﴿their partners﴾ is used in genitive case, as it came in advance, as if He said: It has been made appealing for a lot of idolaters to kill their children. The verb was separated from the subject.

As the poet composed:

The matters go as they were

And 'Abd Qays had taken revenge.

He means: 'Abd Qays had quenched their thirst.

And he said as well: I pushed him harshly same as the way Al-Qalwas pushed Abi Mazada.

Abū 'Abdul Raḥman recited it: (Zuyyna) with Ḍammah of Zay, and (Qatlu) with Raf', (their children), in genitive. (Their partners) in nominative on confirmation and repetition.

As if it was said: It has been made appealing for the idolaters to kill their children. The speech completed here, and then it was said: Who made it appealing for them?

So He said: their partners. Meaning: their partners, as if when you say: Your food has been eating, with passive form, then you realize who had eating it, so you will say: Zayd.

The poet said:

Let Yazīd cry humbled and disappointed

As the calamities had stuck him.

The term Yazīd is a separate object, whose subject is unknown, then it was mention and said: Dari', meaning: Let Dar' make him cry.

﴿Only leading to their destruction﴾, meaning, to ruin them. ﴿as well as confusion in their faith﴾, to make them confused﴾. ﴿in their faith﴾, they were following the religion of Ibrāhīm and they abandoned it. ﴿Had it been Allah's Will﴾, He would have guided them, helped them and guarded them. ﴿They would not have done such a thing﴾, referring to the prohibition of cattle and animals and killing their children.

﴿So leave them﴾, O Muḥammad ﴿and their falsehood﴾. What they used to fabricate lies against Allah, so Allah is observing them, and He never fails His promise.

Qur'ān 6: 138 ﴿They say﴾: it refers to the idolaters,

﴿"These cattle and crops are reserved﴾: it refers to what the idolaters designated for Allah and their deities as mentioned earlier.

Mujāhid said: the term 'cattle' here refers to Al-Baḥīrah, As-Sā'ibah, Al-Waṣīlah and Al-Ham. And the Ḥijr means what was prohibited. As Allah Almighty said in another verse:

﴿Who will cry, "Keep away! Away ˹from us˺!﴾ [25: 22], meaning, absolutely prohibited.

Al-Multamis composed:

The far tree felt pity to me and I said to it

Keep away from me, it is the disasters.

The term 'Al-Ḥijr' originally refers to prohibition and forbidding. This held by: the judge limit the bankrupt's legal competence.

Al-Ḥasan and Qatādah recited it: (wa Harathun Hujrun) with Ḍammah Ha': they are two dialects.

Ubay ibn Ka'b, ibn 'Abbās, ibn Az-Zubayyr, Ṭalḥah and Al-A'mash recited it:

(Wa Harthun Hirjun} with Kasra of Hā' and Rā', this is another tongue as well, such as Jathaba and Jabatha (to draw)

Abū 'Amr composed:

Did not you kill the criminals when they came

out to you and the dueled you.

﴿None may eat them except those we permit," so they claim﴾, it means men other than women.

﴿Some other cattle are exempted from labor﴾, it refers to the camels used for carrying on, when they ride the young camel, they would say: His back is exempted from labor, so it will neither be ridden nor used for carrying on it.

Mujāhid also said that they were some of the camels belonging to idolaters on which Allah's Name was not mentioned when riding, milking, carrying things, copulation or any other action.

'Aṣim said: Abū Wā'il said to me: Do you know what ﴿some other cattle are exempted from labor﴾ refers to? "No," I replied. He said: They would not ride it in Hajj.

Aḍ-Ḍaḥāk said: It means the cattle that they would slaughter it for their deities and they would not mention the name of Allah on it.

﴿falsely attributing lies to Him﴾, meaning: they would do that, claiming that Allah commanded them to do so.

﴿He will repay them for their lies.﴾.

Qur'ān 6: 139 ﴿They ˹also˺ say, "The offspring of these cattle is reserved for our males﴾, ibn 'Abbās (may Allah be pleased with them), Ash-Sha'bi and Qatādah said:

said: it refers to the milk of the cattle to be exclusively for the males, not for the females. However, when the animal died, both males and females shared in its meat." According to ash-Sha'bi: It means the newborn lambs of the Baḥīrah and Sā'ibah: What was born as alive, so it is reserved only for males other females and what was born dead, both men and women share in eating it. the letter Hā'

was added to {Khalisah} for confirmation and exaggeration, as Ha' in the terms: Al-Khāṣah (the elite), Al-'Āammah (the public), al-Kaffah, Al-Rāwiyah (the narrator), An-Nassābah (the biographer) and Al-'Allāmah (the scholar).

Al-Farrā' said: Ha' was added because the cattle are feminine, and what is in their bellies is similar to it, so it became feminine. The word Al-Khalisah stand as infinitive as (Al-'Āqibah and Al-'Āfiyah). Similar to Allah's statement:

﴿We truly chose them for the honor of proclaiming the Hereafter﴾. [38: 46]

According to recitation of 'Abdullah and Al-A'mash: (Khalisun Lidhikurina) without Ha', referring to 'what'.

However, ibn 'Abbās (may Allah be pleased with them) recited it: (Khalisah) annexed. Al-Khāliṣ, al-Khaliṣah, al-Khliṣah and al-Khalṣan all of the same meaning.

The poet composed:

You were faithful and trustworthy to me

However, not everyone will be faithful.

﴿And forbidden to our females﴾, meaning: women.﴿but if it is stillborn﴾, the people of Medina recited it {Takun} and {Maytatun} in nominative, meaning: if the cattle were born dead. However, the people of Mecca recited it: {Yakun}, with Yā', {Maytatun} in nominative, meaning: if what is whim the bellies of the cattle were born dead. As for al-A'mash recited it:

(wa 'in Takun) with Tā', (Maytah), meaning: If the embryo was born dead.

The other reciters read it: {Yakun} with Yā', {Maytah} in accusative}. They referred it to {Mā}. This is affirmed by His statement:

﴿They may all share it."﴾ He did not say: 'it' as feminine possessive pronoun.

﴿He will repay them for their falsehood﴾. Meaning, due to their attribute lies to Allah, similar to His statement:

﴿and their tongues utter the lie﴾. [16: 62].

The two terms al-Waṣf and As-Ṣifah (description) are similar in meaning, as Al-Wazn and Az-Zinah (weight), and al-Wa'd and al-'Idah (promise).

﴿Surely He is All-Wise, All-Knowing﴾.

Qur'ān 6: 140 ﴿Lost indeed are those who have murdered their own children foolishly out of ignorance﴾. It was revealed about Rabi'ah and Muḍar and the Arab tribes who used to bury their daughters alive, fearing of poverty or that they would be taken captives except for Banu Kinānah they would not do that.

Abū 'Abdul Raḥman As-Sulamī, Al-Ḥasan, the Meccans and the Levant recited it {Qattalū} with Tashdīd as abundance, while others read it with Takhfīf.

﴿and have forbidden what Allah has provided for them﴾, referring to Al-Bahirah, As-Sa'ibah, and Al-Hām.

﴿Falsely attributing lies to Allah﴾, where they said that Allah commanded them to do that.

﴿They have certainly strayed and are not ˹rightly˺ guided﴾.

Qur'ān 6: 141 Allah (may He be glorified) said:

﴿He is the One Who produces gardens﴾, originated and invented.

﴿both cultivated﴾, means orchards.﴿[both] trellised and untrellised﴾, meaning:

According to ibn 'Abbās (may Allah be pleased with them):{trellised}:what was extended on the surface of the earth and stretched out, that is trellised, such as grapevines, pumpkin and watermelon, etc.

﴿And untrellised﴾: such as what was based on stalk such as palm trees, plants and other trees.

Aḍ-Ḍaḥāk said :﴿both trellised and untrellised﴾: It refers specifically to grapevines, what was trellised and untrellised of it.

It was reported from ibn 'Abbās (may Allah be pleased with them) that Al-the trellised refers to what the people planted it and raised it, and untrellised refers to what grows in the deserts and mountains from fruits.

This view was held by 'Alī ibn Abi Ṭālib's recitation: (Maghrusāt and Ghayra Maghrusāt) with Ghayn and Sīn.

﴿And wild—and palm trees﴾, meaning: He produced the palm trees.

﴿Crops of different favours﴾, its fruit and its flavors: the sour, the bitter and the sweat, the good and bad. 'Its flavor' was in nominative case as commencing, and ﴿Different﴾ is its attribute, because if the attribute came in advance of a noun and it was preceded by a word in accusative, it will be the same case, as when you say: "I have a cooker who is a young boy."

And he composed:

The evil is spreading you will confront it

And the good deeds are door-closed.

﴿As olives, and pomegranates—similar﴾ in shape ﴿but dissimilar﴾ in taste˹. Same as the two pomegranates, one of them is bitter and the other is sweat as was previously mentioned.

﴿Eat of the fruit they bear﴾: and do not prohibit it as the people used to do during the period of Ignorance. ﴿and pay the dues at harvest﴾.

The reciters of Mecca, Medina and al-Kūfah apart from 'Aṣim recited it: {Ḥiṣādih} with Kasrah of Hā', while the remaining reciters read it with Fatḥah. They are similar in meaning, such as Al-Gizzār and al-Gazzār, and As-Ṣirrām and as-Sarrām.

The scholars differed over the ruling of this verse:

According to ibn 'Abbās, Ṭāwūs, al-Ḥasan, Jābir ibn Zayd, Muḥammad ibn Al-Ḥanafīyah, Sa'īd ibn al-Musayyib, aḍ-Ḍaḥāk and Ibn Zayd: It refers to the obligatory Zakāt: the one tenth and half of the one tenth.

However, 'Alī ibn al-Ḥusayn, 'Aṭā', Ḥammād and al-Ḥakam said: This verse states that there is another right in property than the obligatory Zakat.

Mujāhid said: If you harvest and the poor are present, give them some of it, and if you winnow it, so give them some of it, and if you gather it, give them some of it, and if you know its weight, so set its Zakat apart.

Ibrāhīm said: It is the bunch.

Al-Rabi' said: It is the gleanings of the spike.

Mujāhid said: They would hang the cluster upon reaping it, so that the guest and the passerby would eat from it.

Yazīd ibn Al-Aṣṣam:

When the people Medina would harvest the crops, they would bring the cluster and hand it in the part of the mosque, so the needy would strike it with its stick it would fell down and he would take it.

Sa'īd ibn JUbayyr and ʿAṭiyyah said: This occurred before the obligation of Zakat, when it was made obligatory, this action was abrogated.

Sufyan said: I asked As-Suddī about this verse? He said: it was abrogated by the one tenth and half of the one tenth. I said: From whom you based your view? He replied: from the scholars.

Miqsim reported from ibn ʿAbbās (may Allah be pleased with him) said: the Zakat abrogated every expense that was before it in the Qur'ān.

﴿But do not waste. Surely He does not like the wasteful﴾.

Ibn ʿAbbās (may Allah be pleased with him) said: some people would donate when they would reap their crops, the man would say: I will not deprive the needy until afternoon. Then, Thābit ibn Qays ibn Shammās cut five hundred trees and divided them in one day. He left nothing for his family. Hence: Allah Almighty sent down the verse:

﴿But do not waste. Surely He does not like the wasteful﴾.

As-Suddī said: {But do not waste}, means: do not give in charity all your property so that you will be poor.

According to Sa'īd ibn Al-Musayyib: Do not withhold charity.

Yamān ibn Ri'ab said: Do not spend wastefully.

Muqātil and ʿAttiyah al-'Awfī said: Do not make idols partners in cattle and plants.

Az-Zuhrī said: Do not spend in disobedience

Mujāhid said: had the mount of Abū Qubays gold and a man spent it in obedience of Allah, he would not be a squander. However, if he spent a handful in disobedience of Allah, he will be a squander.

In this meaning, ‘Hātim At-Ṭā’ī was told: no good in squandering, so he commented: Squander will never by in the way of good.

Muḥammad ibn Ka’b said: extravagance is not to give someone his due.

‘Abdul Raḥman ibn Zayd ibn Aslam said: extravagance includes what you cannot bring it back to good. However, corruption means what you can bring it back to good.

According to An-Naḍr ibn Shumayl: Isrāf refers to wasting and squandering. However, Saraf refers to negligence and ignorance.

Iyās ibn Mu’awiyah said: Isrāf implies everything that leads to going beyond the limits of Allah.

Ibn Wahb reported (ibn Zayd) as saying: the verse bears an address to the kings, that is: Do not take much more than your dues.

Qur’ān 6: 142 Allah Almighty said:

﴿Some cattle﴾, means He created from cattle, ﴿are fit for labor﴾, they include all cattle that can be ridden and carried on, such as the camels, the cows, the horses, the mules and donkeys. It was so called as they are fit for labor.

‘Antrah composed in this regard:

I have astonished by the camels of her people

Eating the seeds of Khimkhim amidst the riders.

The camels: the camels those are suitable for burden.

The linguists said: Al-Fā’ūla with Fatḥah of Al-Fā’ if it has the meaning of Fā’il, the masculine and feminine take the same form , such as when you say: Rajul Farūqah, and Imra’ah Faūqah, denoting the timid and scared one. And Rajul Ṣarūr and Imra’ah Ṣarūr, referring to the one who did not perform Ḥajj.

On the other hand, if it has the meaning of object, it was distinguished between them with Hā’, such as al-Ḥalūbah (milking she-camel) and al-Rakūbah (the ridding animal).

﴿Others are too small…﴾: ‘Farsh’ implies what can be eaten and milked, and are not used in carrying on, such as sheep, young camels and caves.

It was called Farsh, because they are small, and they are near to the earth.

The term Farsh originally refers to lightness and gentleness, that is why Firāshat of the bones, and the Firāshat of the birds are called Farsh.

Likewise: the term Farsh is named for a type of the plant which is stuck to the earth, the camels used to graze in it.

The poet composed:

It looks like the camel which grazes the plants.

Al-Farsh also refers to the young of cattle.

The poet said:

She left for me camels and small animals

I make the graze every day. And he said as well:

We have got the big and young of your cattle.

﴿Eat of what Allah has provided for you and do not follow Satan's footsteps﴾: in forbidding the cattle and plants.

﴿Certainly, he is your sworn enemy﴾.

Then He made clear the big and small cattle, saying:

Qur'ān 6: 143 Allah the most High said next:

﴿Allah has created' four pairs﴾, it is used in accusative case as apposition of Al-Ḥamulah and al-Farsh. Meaning: He created four pairs of cattle, i.e. kinds. A

﴿pair of sheep and a pair of goats﴾: the male is pair and the female is another pair. Aḍ-Ḍa'n refers to the sheep and its plural is Ḍā'in, and the singular of it is Ḍa'in, and the female is called Ḍā'inah, and the female plural is Dwā'in.

Ṭalḥah, Al-Ḥasan and 'Īsā recited it: (Aḍ-Ḍa'an) with Fatḥah of Ḥamzah. However, the other reciters read it with Ḥamzah Sakinah. Tamīm tribe would pronounce it with Ḥamzah while the other tribes pronounce it without Ḥamzah.

﴿And a pair of goats﴾: Al-Ma'z and al-Mi'zah are a plural that has no singular of its form, while the plural of Mā'iz is May'z, and the plural of Mā'izah: Mwā'iz.

The reciters of Medina and Kūfah read it :{Mina al-Mi'z} with Sukūn of 'Ayn' . However, the remaining reciters read it with Fatḥah of 'Ayn'.

According to Muṣḥaf of Ubay: (Mina al-Mi'zā).

Abān ibn 'Uthmān recited it Mina aḍ -Ḍani Ithān wamina al-Ma'zi Ithān).

﴿Ask ˹them﴾, O Prophet.

﴿"Has He forbidden ˹to you˺ the two males﴾, has Allah prohibited to you the males of sheep and goat.

﴿Or the two females﴾, or has He prohibited to their females}.

The word Āthakarayn (the two males) is used in accusative because of the verb Ḥarrama (prohibited).

﴿Or what is in the wombs of the two females?﴾, from them.

﴿Tell me with knowledge, if what you say is true﴾.

Qur'ān 6: 144 ﴿And a pair of camels and a pair of oxen. Ask ˹them˺, "has He forbidden ˹to you˺ the two males or the two females﴾, because they used to say that these cattle and crops are forbidden. And they would also say:

﴿They ˹also˺ say, "The offspring of this cattle is reserved for our males and forbidden to our females﴾, thus they forbade the Bahirah, As-Sa'ibah, al-Waşīlah and al-Hāmi.

When Islam came with its rulings, they disputed with the Prophet (P.B.U.H) and Malik ibn 'Awf Abū al-Aḥwaṣ al-Jushamī spoke on behalf of them at this day, saying: We are told that you prohibited what our forefathers used to do? Hence the Messenger of Allah (P.B.U.H) said:

(Because you have prohibited pairs of cattle without a proof or evidence. Allah has indeed created their eight pairs to eat and benefit from it. When they males of these pairs were forbidden to your women other than your men? Is it from the part of males or from the part of males? If you claim that it is forbidden because it was a male, so should forbid the female as well, because the males have a share in it, and if you claim that it is forbidden because it was a female, so should forbid the male as well, as the females have a share in it. and if you claim that you forbid it because

the gathering of semen of male and female in it and the womb contained it, you should forbid the male and female, the living and the dead, because the child will be descending from a male and a female, and the womb includes only male or female, so why do you prohibit some of it and permit the other?).

Thus, Malik remained silent and confused, when he was refuted, he start to fabricate lie against Allah, saying: that is like the command of Allah.

Then Allah Almighty said:

﴿Or were you present﴾, were you witnesses, ﴿when Allah gave you this commandment?" Who does more wrong than those who fabricate lies against Allah to mislead others without ˹any˺ knowledge? Surely Allah does not guide the wrongdoing people﴾

Then Allah (Glory be to Him) explained the prohibitions, saying:

Qur'ān 6: 145

﴿Say, ˹O Prophet, "I do not find in what has been revealed to me anything forbidden to eat﴾, it means nothing was prohibited in eating for anyone who would like to eat.

According to the recitation of ʻAlī ibn Abi Ṭālib (may Allah be pleased with him): (Yatta'amahu), with Tashdīd of Ta', meaning: Tatat'amahu, so Tā' is merged in Tā'.

However, ʻĀ'ishah (may Allah be pleased with her): (ʻAlā Ṭā'im Ṭā'imah).

﴿Except carrion, running blood﴾: It flows abundantly.

ʻImrān ibn Ḥudayr said: I asked Abū Mijlaz about what was stained with blood and about the cooking pot if it catches some blood? He said: No harm of it; as Allah only forbade the poured blood.

Ibrāhīm said: No harm in the blood, if it was in a brain or a vain, except what was running out of it.

ʻIkrimah said: Had it been for this verse, the Muslims would have done with the veins as the Jews used to do.

﴿Swine—which is impure﴾, it is wicked and unlawful.

﴿Or a sinful﴾, meaning: disobedience. ﴿Offering﴾, was slaughtered for.

﴿In the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely your Lord is All-Forgiving, Most Merciful."﴾

Qur'ān 6: 146 ﴿For those who are Jewish﴾, meaning: the Jews.

﴿We forbade every animal with undivided hoofs﴾: We forbade for the Jews every bird and animal with undivided hoof, such as the camel, ostrich, duck and goose.

According to ibn Zayd: It refers only to camels.

Al-Qutaybī said: It states every claw of the birds and every hoof of animals, the view was reported by some commentators.

It was said that the hoof was called nail as a metaphor.

He recited the statement of Ṭurfah describing a thief:

The two parents did not lie until I saw him

Pass between a leg and hoof.

He used the hoof instead of the leg.

Al-Ḥasan recited it: (Kulla Dhī Ẓifr) with Kasrah of Ẓā' and Sukūn of Fā'.

Abū As-Simāl recited it (Ẓifr), with Zā' and Fā', this a familiar tongue.

﴿And of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs﴾: it means the fat of the oxen and sheep.

﴿except what is joined to their backs﴾ what has clings to the back or the waist. ﴿or intestines﴾, the entrails. ﴿or mixed with bone﴾, such as the fat of buttocks.

﴿In this way﴾ due to this prohibition ﴿We rewarded them for their violations﴾, because they murdered the prophets and they turned people away from the way of Allah and they took interest, and they consuming people's wealth unjustly.﴿And We are certainly truthful﴾.

Qur'ān 6: 147 Allah Almighty said:

﴿But if they deny you ˹O Prophet˺, say, "Your Lord is infinite in mercy, yet His punishment will not be averted from the wicked people﴾.

Qur'ān 6: 148 ﴿The polytheists will argue﴾,

In this verse, Allah (may He be glorified and exalted) refuted a false notion and lame excuse for the disbelievers the had said to justify their disbelief and their prohibition the lawful things that Allah permitted for them.

﴿Had it been Allah's Will, neither we nor our forefathers﴾

They said, surely, Allah has full knowledge of the Shirk we indulge in, and that we forbid some kinds of wealth. Allah is able to change this Shirk by directing us to the faith- they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this.

Thereupon, Allah belied them, and refuted their claim, and said next:

﴿Likewise, those before them rejected the truth﴾: those who disbelieved among the passing nations raised the same argument,

﴿Until they tasted Our punishment﴾, thus, Allah confuted their argument in what they claimed that Allah approved of them for what they did, since had not He accepted it from us, He would have prevented them from falling into disbelief.

{Likewise, those before them rejected the truth}, it is derived from Takdhīb (rejection), where if Allah Almighty wanted to deny them in their statement:

{﴿Had it been Allah's Will, neither we nor our forefathers﴾,

He would have said: Kadhaba (lied) in Takhfīf (lightening) of Dhāl instead of saying Kadh-dhaba (rejected) in Tashdīd (duplication) of Dhāl, so he would have attributed to them lying instead of rejection.

Al-Ḥusayn ibn al-Faḍl said: Had they said this out of glorification and extoling Allah Almighty, and out of their knowledge of Him, they would not have been blamed, because Allah Almighty said:

﴿Had Allah willed, they would not have been polytheists﴾ [Qur'ān 6: 107]. And He said as well:

﴿They still would not have believed—unless Allah so willed﴾ [Qur'ān 6: 111]

And He Almighty said:

﴿He would have easily imposed guidance upon all of you﴾ [Qur'ān 6: 149]

However, they said out of disbelief and rejection, without having any knowledge of Allah Almighty, and they have not any proof for what they claimed.

The believers are saying this, however, they said this out of lie and disputing, without any knowledge of Allah and what they used to say.

It is similar to His statement:

﴿And they argue, "Had the Most Compassionate willed, we would have never worshipped them." Then Allah refuted their claim and said:

﴿They have no knowledge ˹in support˺ of this ˹claim˺. They do nothing but lie.﴾ [43:20]

Thus, they said out of ignorance of Allah Almighty. However, the believers say this out of belief and knowledge of Allah Almighty. Then He said:

﴿Ask ˹them, O Prophet˺, "Do you have any knowledge﴾:

If you have any knowledge, and make it plain, apparent and clear for us. ﴿That you can produce for us? Surely you follow nothing but ˹false˺ assumptions﴾, doubts and wishful thinking.

﴿And you do nothing but lie."﴾, about Allah in the false claims that you utter. Allah Almighty said next,

Qur'ān 6: 149

﴿Say, "Allah has the most conclusive argument﴾,

Meaning: Allah has the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

﴿Had it been His Will, He would have easily imposed guidance upon all of you."﴾

Qur'ān 6: 150 : Say, ˹O Prophet,˺ ﴿ "Bring your witnesses who can testify that Allah has forbidden this."﴾.

It means: Bring them and produce witnesses. They said: We bear witness, so Allah Almighty said:

﴿If they ˹falsely˺ testify, do not testify with them. And do not follow the desires of those who deny Our proofs, disbelieve in the Hereafter, and set up equals with their Lord﴾, meaning: They associate partners with Him.

Qur'ān 6: 151 Allah Almighty said next:

﴿Say﴾, to them, O Muḥammad:

﴿"Come! Let me recite to you﴾, read to you:

﴿What your Lord has forbidden to you﴾: as He indeed revealed to me and commanded me. It is neither lie nor assumption, as you claim.

﴿Do not associate others with Him ˹in worship﴾.

The scholars differed over the place of (An):

Some of them said that it is used in accusative case.

Then they differed over why it is used in accusative.

It was said: He prohibited you to take partners with Him. And (Lā) is a relative pronoun, similar to His statement:

﴿Allah asked, "What prevented you from prostrating when I commanded you?"﴾ [7: 12]

According to another view: recite to them:

﴿Not to associate other partners with Him in worship﴾.

It was said: It was revealed to me and I was commanded not to take partners.

It was said: It is appositive of what He has forbidden {Ḥarram}.

It was said: the speech completed at His statement:

﴿You Lord has prohibited﴾, new speech was has been initiated:

{Do not associate others with Him in worship}.

Some views stated: An is in place of nominative, meaning: It is not to take partners with Him, as a predicate for an implied subject, and what follows it is in place of accusative as a conjunction of His statement:

﴿Do not associate others with Him﴾ and (not to).

It may be used in jussive, implying prohibition, like in His statement:

﴿Say, "I have been commanded to be the first to submit and not be one of the polytheists."﴾ [6: 14]

He conjugated prohibition with the statement.

As the poet composed in this:

He performed Hajj and recommended that Sulaymā al-A'buda

Neither sees nor speaks to anyone

And her drink is still cold.

﴿Do not fail to˹ honor your parents. Do not kill your children for fear of poverty. We provide for you and for them﴾. Imlāq means poverty, and running out to provision.

﴿Do not come near indecencies, openly or secretly﴾, meaning in public and in secret.

The scholars of Tafsīr stated: The Arabs in pre-Islamic days would disapprove of adultery in public and find no harm in it in secret.

Hence Allah Almighty forbade adultery in public and in secret as well.

Aḍ-Ḍaḥāk stated that ﴿what is appeared of it﴾ refers to drinking alcohol, and ﴿what is concealed﴾ refers to adultery.

﴿Do not take a ˹human˺ life—made sacred by Allah﴾ That Allah made it inviolable such as a believing soul or a Mu'āhad (a person having a treaty of protection with Muslims﴾, ﴿except with ˹legal˺ right﴾, that makes shedding blood is permissible such as: apostasy, retaliation and stoning.

[1357] Abū Bakr al-Jawzaqī informed us: Abū al-'Abbās ad-Daghūlī informed us: Muḥammad ibn Ismā'īl ibn Sālim related to us: Isḥāq ibn Sulaymān related to us: Mughirah ibn Muslim related to us, on the authority of Maṭar Al-Warrāq, on the authority of Nāfi', on the authority of ibn 'Umar that 'Uthmān addressed his companions and said: Why are you going to kill me? I heard the Messenger of Allah (P.B.U.H) saying:

"'Uthmān said: "I heard the Messenger of Allah (P.B.U.H) say: 'It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills intentionally, in which

case he deserves retaliation; or one who apostatizes after having become Muslim, in which case he deserves to be killed."(1)

By Allah, I have never committed adultery neither in the Jāhiliyyah nor in Islam. Also, I have never killed anyone to be retaliated with, and I have never apostatized since I entered the fold of Islam. I bear witness that there in god except Allah and that Muḥammad is His servant and His Messenger. ﴿This is﴾, refers to what has been mentioned earlier.

﴿what He has commanded you, so perhaps you will understand﴾.

Qur'ān 6: 152 ﴿And do not come near the wealth of the orphan—unless intending to enhance it﴾, meaning: except to improve it.

Mujāhid said: It means to trade in it.

Aḍ-Ḍaḥāk said: to deal in it without taking any of profits.

Ibn Zayd said: It means to take out of it in the normal manner, if he was poor. However, if he was rich, he needn't to take out of it.

Ash-Sha'bi said: whoever deals in the orphan's property to enhance it, so it is good, whoever deals in it to consume it, so let him refrain from that

﴿Until they attain maturity﴾,

Yaḥyā ibn Ya'mur said: until he has reached puberty.

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(1) **The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is good according to the compiler. It includes Muḥammad ibn Ismā'īl and Mughīrah ibn Aslam, both of them are truthful. however Maṭar al-Warrāq is truthful, yet he did many mistakes.
- Authentication of Hadith:
- It was included by Imam Aḥmad in ((al-Musnad)) 1/63 (452), and al-Nasā'ī, The Book of Prohibition of Blood, Chapter on Judgment in the Apostate 7/103 from this issuance. But the hadith has another way on the authority of Abu Umamah Sahl bin Hanif, he said: We were with 'Uthmān, and he was confined to the house and he mentioned something similar, Imam Aḥmad included it in ((Al-Musnad)) 1/61-62 (437), and Abu Dāwūd the book of ad-Ḍiyā (blood-money), chapter of the Imām commands By pardoning blood (4502), Al-Bayhaqī 8/18, and Al-Nasā'ī, The Book of Prohibition of Blood, Chapter on Mentioning What is Permissible for a Muslim's Blood 7/91 with an authentic chain of transmission.

According to Ash-Sha'bī: Al-Ashud is the age of maturity where good deeds are recorded for him and bad deeds are recorded against him.

Abū al-'Āliyah said: Until he became sane ad sum up his strength.

Al-Kalbī said: it refers to the age of thirty because it was followed by until they reached the age of maturity.

Al-Ashud: is the plural of shad, like qadda and aqadda, and Sadda and Asadda. It is the most of his power and the bloom of youth. Of it Shad An-Nahar, i.e. they daytime. It is said: I came to him in the daytime.

Al-Mufaḍḍal ibn Muḥammad Ad-Ḍabbī would recite the line of 'Antrah:

I used to see him in broad daylight…..

And anther poet said:

Pass by him a travelling woman….tall and white-handed

The verse does not mean that after the orphan reaches puberty permits to consume the property of the orphan. The verse implies:

Do not approach the property of the orphan until he reaches maturity and when he reaches maturity give his property back to him if he was of sound mind.

﴿Give full measure and weigh with justice﴾: with justice.

﴿We never require of any soul more than what it can afford﴾, meaning: beyond its ability in giving the full measure and weight.

The lexicologists said: It means: except what man can afford and find it permissible to him, and he should not have any difficulty in doing it. Allah Almighty had known in advance that a lot of people would find it easy to give to others what is not obligatory on him. So he commanded the giver to fulfill the dues of his Lord and would ask him to do more, as doing more will be hard to him. Also he commanded the owner of right to take his right and would not obligate him to be pleased with the few of it as he may find difficulty of that. Thus, Allah does not impose on anyone more than what he can afford.

﴿Whenever you speak, maintains justice﴾, say the truth in judgment and witness. ﴿Even regarding a close relative﴾ the subject was deleted, its estimation if a near relative is concerned. ﴿And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful﴾, that you be mindful of Allah.

Ibn ʿAbbās (may Allah be pleased with them) said:

These verses are firmly fixed (Muḥkam). They were not abrogated in any verses in all the divine Books. They are all prohibited to the children of Adam, and they are the mother of the Book, whoever act according to them, will enter Paradise, and whoever abandons them will enter the Hell.

According to Kaʾb al-Aḥbār: By Him in Whose Hand my soul is, this is the first verse in the Torah:

In the Name of Allah, the most Gracious, the most Merciful:

Say, ˹O Prophet, ˺ ﴿Come! Let me recite to you what your Lord has forbidden to you﴾, up to the end of the verse.

Al-Rabiʾ ibn Khaytham said to his companions: Should I read to you a document sealed by the seal of Muḥammad that would not be untied? Then he recited this verse:

﴿Say, ˹O Prophet, ˺ "Come! Let me recite to you what your Lord has forbidden to you﴾.

Qurʾān 6: 153

﴿Indeed, that is﴾, what I have commanded you in the previous two verses {My Path}, means: My way and My religion.

﴿Perfectly straight﴾, straight and upright.

﴿So follow it and do not follow other ways﴾: it means: the different ways other than it, such as Judaism, Christianity, Magianism, and the other innovations and falsehoods,

﴿For they will lead you away from His Way﴾, in order not to be astray

﴿From His way﴾: meaning from His religion which He pleased for you and commanded you to follow it.

﴿This is﴾, refers to the aforementioned commandments.

﴿What He has commanded you, so perhaps you will be conscious ˹of Allah﴾

Qur'ān 6: 154 Allah Almighty says:

﴿Additionally, We gave Moses the Scripture﴾, meaning: then say to them, O Muḥammad: ﴿We gave Moses the Scripture﴾ because Moses was given the Scripture before Muḥammad (P.B.U.H)).

According to another view: (Then) has the meaning of (and). It means: And we gave Moses the Scripture as both of them are particles of conjunction. As the poet composed:

Say to the one who became leader then His father became

Leader before, then his grandfather before leader before him

﴿Completing﴾, it was in accusative as emphasis, or as accounting according to another view. ﴿The favour upon those who do good﴾.

According to some views: perfectly on the good-doers. And (Al-Lathī) will have the meaning of those. And its estimation will be upon those who do good. It is singular in word, yet plural in meaning. As when you say: I make my property by will for those who fought in the cause of Allah and those who performed Hajj; it means for all who fought and all who did Hajj. The poet said:

They grew on honor and became youth and grew old.

This is held by the recitation of ʿAbdullah ibn Masʾūd (may Allah be pleased with him) (upon those who do good).

Abū ʿUbaydah said: It means everyone who do good.

According to this view: We have perfected the virtue of Moses with this Scripture. The good-doers here refer to the Prophets and the believers.

{Detailing everything, and as a guide and a mercy, so perhaps they would be certain of the meeting with their Lord.

﴿On﴾ has the meaning of Lām (to), same as when you say: He perfected on him and to him.

The shepherd said:

She took care of him months and he became free for her

Then he left away from her

According to another view: (Al-Lathī) has the meaning of that, that is, We gave Moses the Scripture perfectly due to the good that Moses did. Its estimation: We gave him the Scripture as a reward for his doing right and obeying Our commands and orders.

Qatādah commented on this verse: Whoever did good in this life, Allah will honor him in the Hereafter.

It was said: Perfectly due to what Moses did good of Knowledge and wisdom, i.e. above this.

ʻAbdullah ibn Buraydah said: perfectly from Me on My favor on Moses.

Ibn Zayd said: It means: Perfectly because Allah used to reward His Prophets, and bestow His favors upon them.

Al-Ḥasan said: there are the good and the bad from among them, thus, the Book was revealed in perfection for the good-doers.

Yaḥyā ibn Ya'mur recited it (ʻAla al-Lathī Ahsanu) in nominative, meaning: for that which is best.

﴿Detailing everything,﴾ meaning, guidance for all what the Muslim need in his religion. ﴿And a guide and a mercy, so perhaps they would be certain of the meeting with their Lord﴾.

Qur'ān 6: 155 ﴿And this} referring to the Qur'ān.

﴿A blessed Book We have revealed, so follow﴾ and act according to its obligations. ﴿And be mindful of Allah﴾: and obey Him. ﴿So you may be shown mercy﴾ in order not to be punished.

Qur'ān 6: 156 {You ˹pagans˺ can no longer say}, meaning: in order not to say, similar to His statement: ﴿Allah makes ˹this˺ clear to you so you do not go astray﴾.

[4: 175], meaning: in order not to go astray. And His statement:

﴿O People of the Book! Our Messenger has indeed come to you, making things clear to you after an interval between the messengers so you do not say﴾ [5: 19]. Meaning, in order not to say.

It is said: It means: We have revealed it lest you may say.

Al-Kisā'ī said: Be careful, O people of Mecca not to say.

Ibn Muḥayṣin and Al-A'mash recited it with Yā', and Tā', for His saying:

﴿It has come to you﴾.

﴿Scriptures were only revealed to two groups before us﴾, referring to the Jews and the Christians.

﴿And we were unaware of their teachings﴾ we have not any knowledge about them.

He said {Dirasatihm} and did not say (Dirasatimal) as dual, because every sect contains group. As Allah Almighty said:

﴿These are two opposing groups that disagree about their Lord﴾ [22: 19], and ﴿And if two groups of believers fight each other﴾ [49: 9]

Qur'ān 6: 157: ﴿Nor can you say, "If only the Scriptures had been revealed to us, we would have been better guided than they﴾, more righteous in religion than the Jews and the Christians.

﴿Now there has come to you from your Lord a clear proof}: clear evidence with a language you recognize. ﴿a guide﴾, means a guidance and criterion.

﴿and mercy﴾, means: a blessing for who follows it and act according to it. ﴿Who then does more wrong than those who deny Allah's revelations and turn away from them?﴾ turned away from them.

﴿We will reward those who turn away from Our revelations with a dreadful punishment﴾ the severest punishment ﴿for turning away﴾.

What they would turn away.

Qur'ān 6: 158 Allah (may He be glorified and exalted) said:

﴿Are they awaiting the coming of the angels﴾ meaning: are they awaiting the coming of the angels to take their souls.

﴿Or your Lord ⌜Himself⌝﴾, without figuration, to decide upon his creatures on the Day of Resurrection. According to Aḍ-Ḍaḥāk: it means when His command and His decree will come.

﴿or some of your Lord's ⌜major⌝ signs?﴾, when the sun rises from west.

﴿On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier﴾

Ibn 'Umar and ibn Az-Zubayr(may Allah be pleased with them) recited it: (Yawma ta'tī). With Tā'.

Al-Mubarid said: it states the meaning of adhesion, not the origin, when they would say: Dhahabat Ba'du Asabi'ahu. (some of his finger went).

Jarīr said:

Then the news of the death of Az-Zubayr came

The well of the city and the firmed mountains fell down.

He put the verb in feminine form, although the word As-Sur is masculine because it is connected with feminine noun.

[1358] Abū Ṭāhir Muḥammad ibn Al-Faḍl ibn Muḥammad ibn Isḥāq while I was reading to him informed us, in the month of Rabī' al-Awwal, in the year three hundred and eighty-three: My grandfather Abū Bakr Muḥammad ibn Isḥāq ibn Khuzaymah informed us: Muḥammad ibn Rafi' related to us: Abū Al-Ḥasan 'Alī ibn Ḥafṣ al-Madā'nī related to us: Warqqā' ibn 'Umar related to us, on the authority of Abū Az-Zinād, on the authority of 'Abdul Raḥman al-A'raj, that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

"The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the

time), ﴿when no good will it do to a soul to believe then﴾. Then he recited the whole Verse (6.158)[1]

[1359] Abū Sa'īd Muḥammad ibn ʿAbdullah ibn Ḥamdūn the authority and trustworthy informed us, said: Abū Ḥāmid (Aḥmad ibn Muḥammad ibn Al-Ḥasan ibn Ash-Sharqī informed us: Aḥmad ibn Yūsuf as-Sulamī related to us: Nuʿaym ibn Ḥammād related to us: Noah ibn Abī Maryam related to us: Muqātil ibn Ḥayyān related to me, on the authority of ʿIkrimah, that ibn ʿAbbās (may Allah be pleased with them) reported the Messenger of Allah (P.B.U.H) as saying:

(When the sun sets it will be raised to the seventh heaven as fast as the angel's flying, and it will be detained under the Throne, then it seeks permission about where it will rise: from east or west? And its light will be covered. Besides, the moon and its light will be as much as the hours of day and night. Then it will be taken between the high seventh heaven and the lowers degrees of Gardens, as fast as the angel's flying. Then the mountain of the East will descend from heaven to heaven. When it reaches this heaven, at this the dawn will break and the day will illuminate. The sun and the moon will be on this case until the time will come that Allah assigned for the repentance of His servants, and the misdeeds will be much more, and the good will diminish so that none will enjoin it, and the evil will spread so that none will not forbid it. if they do that, the sun will be detained for one night under the Throne. When it prostrates and asks Allah's permission from where it rises? It receives no answer, until the moon join to it and prostrate with it. And It asks Allah's permission from where it rises, yet it receives no answer until it will be detained for three nights and two nights for the moon. No one knows how long this night is except those who

(1) **[1358] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy except for al-Madānī and Warqā' is a truthful one.

The authentication of Ḥadīth:
- It was recorded by Al-Bukhārī in his ((Ṣaḥīh)), The book of Raqā'iq, the chapter on the sun rising from its setting place (6506), Muslim, The Book of Faith, the chapter explaining the time in which faith is not accepted (157) from the way of Abī Al-Zinād, on his authority.

do the night prayers. At this, they will be a few group in every country of the Muslims countries. At this time, the people will be in humiliation. one of them will sleep as he used to sleep in the nights before it, then he gets up and performs ablution and enter the place in which he used to pray and performs prayer.

Then, he will not be in the morning as he used to be every day, so he will be surprised. Later he will come out and look at the heaven and the night will be in its place and the stars will be rotating with the heavens, and they took their places from the beginning of the night. He will get surprised and keep thinking about, saying: would I shorten my prayer or lighten my recitation, or I wake up very early? Then he will wake up and back to His place where he used to pray, then he will perform the like of the first prayer, then he looks, and will not see the dawn. When he will come out, he will find the night as it is, so he became more surprised and will have some fears and he will have bad thoughts, then he will say: Maybe I shorten the prayer or lighten the recitation or I got up at the beginning of the night, then he will be back while he is scared and fearful for what he thinks of the terror of this night. Then he will get up and perform prayer the same as he did before, then he looks, but he will not find any trace of dawn, then he will go out for the third time. Then he looks at the heaven and the stars had rotated with the heaven, and it will be in its places at the outset of the night.

At this, he will be fearful as the fear of the believer who knows what he will be waiting. He will be full of fear and regret. Then they call out to each other. they would communicate with each other before this. Thus, those who used to perform the night prayer from every country at this night will gather in one of their mosques and they keep praying and invoking Allah Almighty all the night. When they finish three days that way, Allah will send Jibrīl (Peace be upon him), saying: Allah Almighty commands you to back to your West and come out of it. and you will be no longer have light, so they start crying at this, out of fear from Allah, and from the Day of Resurrection, their weeping will be heard for all the inhabitants of the seven heavens and those behind them and the people of the tents of the Throne and the carrier of the Throne and those above them. They

all will weep for their weeping, fearing of the death and the Day of Resurrection. Then the sun and the moon back to rise from the west. While the people who are performing the night prayer crying and praying to Allah. And the sinful people are careless, a crier will proclaim: The sun and the moon have risen from the west. Hence the people will look and will find the black without any light for the sun or the moon. They will be like form in their eclipse. That is Allah's statement:

﴿and the sun and the moon are brought together﴾ [75: 9]

And his statement: ﴿When the sun is put out﴾ [81: 1]

Then they will go up like the horn sheep everyone fights with the other to come first, People panic, and mothers enter their homes to be

with their children. Loved ones gather to share the anxiety in their hearts.

Every soul is occupied with its own concerns.

For then everyone will have enough concern of their own:

As for the vitreous, their crying will benefit them at this day, and they will be rewarded for it. however, the wicked people, their crying will not benefit them at this day, rather it will be recorded against them a regret and sorrow. When the sun and the moon reach the middle of the heaven, Jibrīl will come to them and catch their horns and bring them back to the west. So he will not set them from west, yet he will make them to set from the gate of repentance). Hence ʿUmar ibn al-Khaṭṭab (may Allah be pleased with him) said: I ransom you with my father and my mother, O Messenger of Allah, what is the gate of repentance? Whereupon, the Prophet (P.B.U.H) said:

(O ʿUmar, Allah has created a gate for repentance behind the west. He two doors of gold inlaid with pearls and jewelries. The distance between the two doors is forty years for the passengers who will come in a hurry. This gate is opened since Allah had created his creation until this night. When the sun and the moon rise from west, those who would not turn in repentance to Allah since Allah had created Adam until this day. The repentance will enter in this gate, then it will be raised to Allah (Glory be to Him).

At this, Mu'ādh ibn Jabal said: I ransom you with my father and my mother, O Messenger of Allah, what is Tawbah Naṣuh? He said:

(The one who commits the sin will regret for doing it, then he turn in repentance to Allah. Then he never commits it again as the milk will never back to the udder. He said: then Jibrīl cause them to set from this gate, then the two doors will be closed and the space between them will be locked. So they will be as if there were nothing of space between them. if the gate of repentance was closed, the repentance will not be accepted anymore. And the good deeds will not benefit except for the one who did good before; so he will be rewarded for it before this day. This is Allah's statement:

﴿On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith﴾.

At this, 'Ubayy ibn Ka'b (may Allah be pleased with him) said: O Messenger of Allah, I ransom you with my father and my mother, how is the sun and the moon look like this day and the after that? And how is the people and the life then? So he said:

(O Ubay, the sun and the moon will be covered with light they will rise and set to people the same way they would do before. As for people: they saw the greatness of this sign, so they will adhere much more to the world. So they plant the trees and build the houses and they run rives in it. as for the life, if a filly was born for a man he will not ride it until the Hour would come from the time the sun would rise from west until the sun trumpet will be blown)[1].

Ḥudhayfah ibn Usayd and al-Barā' (may Allah be pleased with them)

(1) This ḥadīth is fabricated, including Nūḥ ibn Abī Maryam who used to fabricate hadiths, and al-'Aqīlī narrated it in ((Aḍ-Du'fā Al-Kabīr)) 9/51 with his chain of transmission to Ibn al-Mubārak that he said in the ḥadīth narrated by Abū 'Iṣmah, on the authority of Muqātil ibn Ḥayyān, about the sun and the moon: It has no origin. It was mentioned by as-Suyūtī in ((Al-Durr al-Manthūr)) 3/115 and beyond and he said: It was recorded by Ibn Mardawayh, with a flimsy chain of transmission.
- Reported by Muslim in his ((Ṣaḥīḥ)), Book of Trials and Signs of the Hour, chapter on the verses that occur before the Hour (2901) on the authority of Ḥudhayfah ibn Usayd al-Ghifārī.

said: we were discussing about the Hour until Allah's Messenger (P.B.U.H) came to us all of a sudden as we were (busy in a discussion). He said:

(What do you discuss about?) They (the Companions) said. We are discussing about the Last Hour. Thereupon he said**: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.**

It is said that the signs will be coming in succession as the ……., a year after the other.

ʻAbdul ʻAziz ibn Yaḥyā al-Kinānī said: the wisdom behind the rise of the sun from the west is that Ibrāhīm said to Nimrud:

﴿Allah causes the sun to rise from the east. So make it rise from the west﴾ [2: 258]. And that the infidels and the astrologers would deny this fact,

saying: It's never going to happen, then Allah Almighty causes it to rise from the west to show the deniers that He is the most Capable of everything. and that the sun is within His Dominion, if He wills, he will cause it to the east and if He wills He will cause it to rise from the west.

Moreover, ʻAbdullah ibn ʻUmar (may Allah be pleased with them) said: the people will remain one hundred and twenty years after the sun will rise from the west, until they plant the trees.

Allah (may He glorified and exalted) said:

﴿Say, "Keep waiting! We too are waiting﴾: We will be waiting the coming of punishment with you.

Qur'ān 6: 159 Allah Almighty said:

﴿Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith﴾. Ḥamzah and al-Kisā'ī recited it with Alif, meaning: those who abandoned their religion. This is the recitation of ʻAlī ibn Abī Ṭālib

and a narration of Mu'ādh (may Allah be pleased with both of them) on the authority of the Prophet (P.B.U.H).

However, other reciters read: {Farraqū} with tashdīd without and without alif. It is the recitation of ibn Mas'ūd, ibn 'Abbās and Ubayy ibn Ka'b (may Allah be pleased with them).

Meaning: This verse is concerned with those who made the religion of Allah, that is, the faith of Ibrāhīm who was a Hanif- they made it many religions.

Some people embraced Judaism, while others embraced Christianity.

This is affirmed by Allah's the Almighty statement:

﴿And split into sects﴾, meaning: They broke up into various sects. It refers to the Jews and the Christians according to the view of Mujāhid, Qatādah, As-Suddī and aḍ-Ḍaḥāk.

﴿you ˹O Prophet˺ are not responsible whatsoever for them﴾.

Layth reported from Ṭāwūs that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying concerning this verse:

﴿Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects﴾, and they are not belonging to you. It refers to the people of innovations and the people of doubts and misguidance in this nation; you are not responsible of them[1].

(1) **The assessment of the reliability of the chain of transmitters:**

- Its chain of narration includes Layth who is very truthful yet very confused and his hadith was not distinguished, so he was rejected (Matrūk).

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 8/105, and Ibn Kathīr said 6/238-239: But this chain of transmission is not authentic; 'Abbād ibn Kathīr is abandoned in hadith. He did not fabricate this ḥadīth, but he was delusional in raising it. It was narrated by Sufyan Al-Thawrī on the authority of Layth - who is Ibn Abī Sulaym - on the authority of Ṭāwūs, on the authority of Abū Hurayrah in this verse that he said: It was revealed about this nation.
- And it is at Aṭ-Ṭabarānī in ((Al-Awsaṭ)) (664).
- Al-Haythamī said in Majma' al-Zawā'id 7/25: It was narrated by Aṭ-Ṭabarānī in Al-

Meaning, Allah Almighty stated that His Prophet (P.B.U.H) has no concern in them at the least.

Awsaṭ, and its narrators are the men of Ṣaḥīḥ, except for Mu'allā ibn Nufayl and he is trustworthy, but he was defected with narrating stopped (Mawqūf) narration. Moreover, Ad-Daraquṭnī said in ((Al-'Ilal)) 8/321: It was narrated by Layth Ibn Abī Sulaym, and it was differed from him: It was narrated by Shaybān ibn 'Abd al-Raḥman and Al-Thawrī, from Layth, from Ṭāwūs, from Abī Hurayrah as Mawqūf (Stopped to a companion), and 'Abbād ibn Kathīr reported it from Layth as Marfū', and Musa ibn A'yun narrated it from Ath-Thawrī, and he said on the authority of Ibn Ṭāwūs, on the authority of his father, on the authority of Abū Hurayrah, on the authority of the Prophet, peace be upon him. They were delusional in two places: in his chain of transmission, and in his saying: on the authority of Ibn Ṭāwūs; Because this is from the ḥadīth of Layth, and it is not authentic from Ibn Ṭāwūs. Wārith is weak, and his condition has already been explained at the beginning of the surah.

- Aṭ-Ṭabarī mentioned it in ((Jāmi' al-Bayān)) on the authority of As-Suddī 8/106. And he weakened it, so he said: And the right thing to say about that is to say: His saying: {Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects} [Qur'ān: 6: 159] is a sign from Allah to His Prophet Muḥammad (P.B.U.H), that he is not responsible for those innovators among his nation, and from the parties of his people, and from the Jews and Christians. There is nothing in informing him of that that necessitates that he forbid fighting them. Because it is not impossible that in the words: "I am not of the religion of the Jews and Christians in anything so fight them. Their command is up to Allah to bestow favors upon whomever He wills of them, so He repents to him, and destroys whom He wants to destroy as an unbeliever, then he takes his soul, or kills him with your hand for his disbelief, then he informs them With what they used to do when they came to him, and since it was not impossible to unite the command to fight them, and his saying: {Indeed, you ˹O Prophet˺ are not responsible whatsoever for those who have divided their faith and split into sects. Their judgment rests only with Allah. And He will inform them of what they used to do} [Qur'ān: 6: 159] and there was no clear evidence in the verse that it was abrogated, and it was not reported that it was abrogated from the Messenger, it was not permissible for it to be decided. It is based on the fact that it was abrogated, until a positive argument is established that the saying is correct, because we have shown that the abrogated is what was not permissible to combine and abrogate it in one case. But it recorded in the sense an order with its articles, so it is similar to saying: The abrogation occurred in that meaning that was decided in other verses. See also: ((An-Nāsikh wal Mansūkh)) by al-Muqrī (89), ((An-Nāsikh wal Mansūkh)) by al-Karmī (108), (108). ((An-Nāsikh wal Mansūkh)) by Ibn Ḥazm (16), ((((An-Nāsikh wal Mansūkh)) ((An-Nāsikh wal Mansūkh)) by An-Naḥḥās 2/356.

According to another view: these words are abrogated with the verse of fighting.

Razān state: Abū ʻAmr said to me, ʻAlī (may Allah be pleased with him) said: O Abū ʻUmar, do you know, how many sects the Judaism split?

I said Allah and His Messengers Know best.

"The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell."

Do you know how many sects the Christians split?

I said: Allah and His Messenger know best.

I said: They split into seventy two sects; all of them will enter the Hell except one will enter Paradise.»

Do you know how may sects this nation will be spilt?

I said Allah and His Messenger know best.

He said: my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.

Then ʻAlī said: Do you know how many sects you split about me?

I said: are they split about you, O Commander of the Faithful?!

He replied: "Yes, twelve sects will split concerning me, all of them will enter the Hell except one will enter Paradise, and you are from among them, Abū ʻUmar."

I said: They are the sects of Rigidities and the Khawarij[1].

(1) The Rāfiḍah and they are called: The Rawāfid: They are the ones who rejected the Imāmate of the two sheikhs - Abū Bakr and Umar, then they separated after the death of ʻAlī into several groups. Several principles unite them, including: the saying of the Imamate, infallibility, and return.
- ((The Difference Between Sects)) by Al-Baghdadi (21), ((The Chapter)) by Ibn Ḥazm 4/129.
- They are the ones, who revolted against the Commander of the Faithful, ʻAlī, at the time of arbitration, and a fight took place between them, and they are united by several principles, including: expiation for the perpetrator of the great sin, and rebellion against the nation with the sword. Most of their teams have disappeared.
- ((The Difference Between insects)) (24), ((The Chapter)) 4/144.

﴿Their judgment rests only with Allah. And He will inform them of what they used to do﴾.

Qur'ān 6: 160 ﴿Whoever comes with a good deed﴾, refers to monotheism, i.e. There is no god worthy of worship except Allah(1).

﴿Will be rewarded tenfold﴾

Al-Ḥasan, Sa'īd ibn Jubayyr and Ya'qūb recited: {'Ashr} with Tanwīn. {Amthāluhā} it is used in nominative, denoting: He has ten times like thereof.

Other reciters read it in genitive case, meaning: He as ten good deeds the like of it. The term 'Ashrah was not mentioned in feminine form even though the term Mathal is in masculine from because it is annexed to feminine, so it is referred to al-Ḥasanah (good deed) and ad-Darajah (the grade).

﴿But whoever comes with a bad deed﴾, meaning: polytheism

﴿Will be punished for only one. None will be wronged﴾.

Al-Ma'rūr ibn Suwayd reported from Abū Dharr that:

the truthful refers to the Prophet Muḥammad (P.B.U.H) said: Allah Almighty said:

"The Prophet (P.B.U.H) said, "Allah, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more. So woe to the one

(1) It is mentioned on the authority of the predecessors in the interpretation of: Al-Ḥasanah (good deed) - here. See what al-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 8/108-109 and Ibn Abī Ḥātim said 5/1431: It was narrated on the authority of Ibn 'Abbās, Abū Hurayrah, 'Alī ibn Al-Ḥusayn, Sa'īd ibn Jubayr, Al-Ḥasan, 'Aṭā, Mujāhid, and Abū Ṣāliḥ - Dhakwān and Muḥammad ibn Ka'b Al-Quraẓī, Al-Nakh'ī, Aḍ-Ḍaḥāk, Az-Zuhrī, 'Ikrimah, Zayd ibn Aslam, Qatādah, and so on.

- And Īsā ibn 'Umar and Al-A'mash also recited it. See: ((Al-Ḥujjah)) by Ibn Khalawiyeh (152), ((Mushkal I'rāb al-Qur'ān)) 1/301,((Ma'ānī al-Qur'ān)) by Al-Farrā' 1/367.
- It was reported on the authority of 'Abdullah ibn Mas'ūd and others. ((Jāmi' al-Bayān)) 8/108- 109, and Ibn Abī Ḥātim said 5/1432: It was narrated on the authority of 'Abdullah ibn Mas'ūd, Anas ibn Mālik, Abī Wā'il, 'Aṭā', Al-Ḥasan, Sa'īd ibn Jubayr, 'Ikrimah, An-Nakh'ī, Abū Ṣāliḥ, and Az-Zuhrī , Zayd ibn Aslam, Muḥammad ibn Ka'b Al-Quraẓī, As-Suddī, Qatādah, and Al-Ḍaḥāk, like him.

whose bad deeds go over his bad deeds. And whosoever does an evil, will have the punishment like it or I will forgive (him)

(And whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that)[1]

Besides, ibn ʻUmar and ibn ʻAbbās (may Allah be pleased with them) said this is concerned with the Bedouins as for the people of the towns, He said: ﴿And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace﴾: [4: 40], and the least of it is seven hundred times.

Qatādah commented on this verse saying: We have been told that the Prophet of Allah (P.B.U.H) said:

(The deeds are six: "the things have result (Mujibah), "many times as much" (Muda'fah), and a one for one).

(Two things have results." On being asked by a man what these two things were, he replied, "He who dies a polytheist will enter hell, and he who dies worshipping God alone will enter paradise."

As for the two Muda'fah "many times as much": they include the provision of the man for his family, has ten times the like of it. And the provision of the one for the sake of Allah is rewarded with ten thousand times of it.

As for the one for one: He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed,

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(1) I did not find the ḥadīth with this wording in the books of the texts, and Al-Qurṭubī mentioned it in ((Al-Jami`)) 7/151. And it has been proven in ((Ṣaḥīh Muslim)), Book of Remembrance, Chapter on the Excellence of Remembrance (2687) on the authority of Al-Ma'rūr ibn Suwayd on the authority of Abū Dharr, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: ((Allah, peace be upon him, says: He who brings a good deed will have ten times more of it, and more, and whoever brings an evil deed His reward is an evil equal to it, or I forgive, and whoever draws near to Me by an span, I draw near to him by an arm's length, and whoever draws near to Me an arm's length, I draw near from him by an arm's length, and whoever comes to Me walking, I will come to him at a jog, and whoever meets Me with a sin close to the earth, not associating anything with Me, I will meet him with the like of it forgiveness.

But if he intends to do a bad deed and has done it, Allah writes it down as one bad deed).

According to Sufyān Ath-Thawrī : When the verse:

﴿Whoever comes with a good deed will be rewarded tenfold﴾ was revealed, the prophet (P.B.U.H) said: (O Allah, give me much), then the verse:

﴿The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains﴾

[2: 261] was revealed. Hence, the Prophet (P.B.U.H) said: (O Allah, give much to my Ummah), accordingly the verse:

﴿Who will lend to Allah a good loan which Allah will multiply many times over?﴾, was revealed [2: 245]

Then, the Prophet (P.B.U.H) said: (O Allah, raise my ʻUmmah), so the verse: ﴿only those who endure patiently will be given their reward without limit﴾ [39: 10] was revealed.

Qur'ān 6: 161 Allah (may He be glorified) said:

﴿Say﴾, O prophet Muḥammad,

﴿Surely my Lord has guided me to the Straight Path, a perfect way﴾.

The People of Kῡfah and the Levant recited it: {Qiyaman} with Kasrah of Qāf and Fatḥah of Yā', with Takhfīf. However, the other reciters read it {Qayyiman} with Fatḥah of Qāf and Kasrah of Yā', with Tashdīd.

They are different tongues. Tashdīd is proven by Allah's saying:

﴿That is the Straight Way﴾, [30: 30], He Almighty said as well:

﴿That is the upright Way﴾ [98: 5]. It refers to the straight path.

The grammarians differed over why it is used in accusative:

Al-Akhfash said: it means: He guided me to a straight faith.

According to another view: I mean a straight faith.

It was said; It is used in accusative as specification, meaning: follow a straight religion.

Quṭrub said: It was an accusative as Circumstantial qualifier and disconnection.

﴿The faith of Abraham﴾ it is an appositive of faith.

﴿The upright﴾ it came in accusative as a proverb. ﴿Who was not one of the polytheists﴾.

Qur'ān 6: 162 ﴿Say, "Surely my prayer, my worship﴾, the scholars of Tafsīr stated that Nusk refers to sacrificing during Hajj and ʻUmrah. According to another view: It refers to the religion.

﴿My life and my death﴾, that: my life and my death.

Yamān said: {My life} refers to the righteous deed, and ﴿my death﴾ means if I die as a believer.

The reciters of Medina read it: {wamaḥyāy} with Sukūn of Yā'.

the majority of reciters recited it with Fatḥah to get rid of meeting two Sākin letters. However ibn Abī Isḥāq and ʻĪsā recited it: (wamuḥyy) with Tashdīd of the second Yā' without alif. It is the tongue of Muḍar, they used to say: Qafiyy and ʻAsyy.

As-Sulamī: He recited it with apocopate of Sīn, whereas the other reciters read it with two Ḍammah.

﴿Are all for Allah—Lord of all worlds﴾.

Qur'ān 6: 163 ﴿He has no partner. So I am commanded, and so I am the first to submit﴾.

Qatādah said: The first one who submits from among this nation.

Al-Kalbī said: The first who obeyed Allah from the people of his time.

Sa'īd ibn Jubayr reported that ʻImran ibn Husain (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

(O Fatimah ! Set up and witness your sacrifice as every sin you committed will be forgiven with the first drop of its blood then recite:

﴿Say, "Surely my prayer, my worship, my life﴾… up to His statement:

﴿And so I am the first to submit﴾.

'Imran said: Is this reward yours only or for all Muslims ? Therefore he (P.B.U.H) said: **(No, It is for all Muslims).**

Qur'ān 6: 164

Allah (may he be glorified) said:

: Say, ˹O Prophet,˺ ﴿ "Should I seek a lord other than Allah﴾, meaning: Should I seek other lord than Allah ?

﴿While He is the Lord of everything ?" No one will reap except what they sow﴾

﴿No soul burdened with sin will bear the burden of another﴾,

the souls will only be recompensed for their deeds, good for good and evil for evil.

No person shall carry the burden of another person, a fact that indicates Allah's perfect justice .

﴿Then to your Lord is your return and He will inform you of your differences﴾.

Qur'ān 6: 165 ﴿He is the One Who has placed you as successors on earth﴾,

Meaning: He ruined the last generations and the past nations and He made you inheritors of the earth after them, you would succeed them and dwell in the earth.

The word Khlā'if (successors) is the plural of Khalīfah, similar to Waṣā'if (maidservants) the plural of Waṣīfah (maidservant).

This term Khalīfah implies whoever comes after then one who passed. His is called his successor.

It is said: Someone succeeded someone in his residence, i.e. replaced him. succeed is the root of the verb while the Khalīfah is the infinitive,

Ash-Shammākh composed:

The death strikes them and misses me

And I replace them in a place after the other.

﴿And elevated some of you in rank over others﴾, meaning:

He has made you different from each other with regards to provision, conduct, qualities, evilness, shape, color of skin, strength, sustenance, knowledge, virtue, life and death.

﴿So He may test you﴾, so that He tests you in what He provided for.

﴿With what He has given you﴾, meaning: the poor and the rich, the noble and the mean, and the free and the slave.

﴿Surely your Lord is swift in punishment﴾, because what is coming is near.

It is said: It refers to death in this life.

According to Al-Kalbī: If He punishes, He is swift in His punishment.

According to ʿAṭāʾ: ﴿Swift in punishment﴾ concerning His enemies.

﴿But He is certainly All-Forgiving, Most Merciful﴾, concerning His guardians.

Surat Al-ʿArāf (The Heights)

This Surat was revealed in Mecca, it consists of two hundred and six verses. However, in another narration, it consists of two hundred and five verses, fourteen thousand three hundred and ten letters, and three thousand hundred and twenty-five words.

[1360] Muḥammad ibn al-Qāsim al-Farisī informed us: Abū Muḥammad ʿAbdullah ibn Aḥmad Ash-Shaybānī related to us: Abū ʿAmr al-Ḥarashī related to us, Abū Aḥmad Muḥammad ibn ʿAbd al-Wahhāb b related to us: Aḥmad ibn ʿAbdullah ibn Yūnus related to us: Salām ibn Sulaym al-Madāʾinī related to us: Hārūn ibn Kathīr related to us from Zayd ibn Aslam related to us, on the authority of his father, on the authority of Abū Umamah, that Ubayy ibn Kaʾb (may Allah be pleased with him) reported the Prophet (P.B.U.H) said:

"Whoever recites Surah al-Aʾrāf, Allah will set a curtain between him and the Satan and, on the Day of Judgment Adam (as) will be his intercessor."(1)

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(1) **[1360] The assessment of the reliability of the chain of transmitters:**

- Theme. The condition of its narrators has already been explained, so Hārūn is unknown, and Salām is rejected.

The authentication of Ḥadīth:

- This ḥadīth is part of a long ḥadīth about the virtues of the surahs of the Qurʾān on the authority of Ubayy ibn Kaʾb, may Allah be pleased with him, and the compiler has divided it in "Al-Kashf waʾl-Bayan" in several ways. From Surat Al-Muddaththir to Surat Al-Fajr, and the compiler recorded it here with this chain of transmission, and in several places of his interpretation, as in the virtue of Surat Al-Aḥzāb, Al-Najm, Al-Muddaththir, and Al-Layl.
- A group of scholars, may Allah have mercy on them, stated that he rejected it and did not accept it, and those who said that:
- Ibn Al-Jawzī in ((Al-Mawḍuʾāt)) 1/392 where he said: This ḥadīth about the virtues of the surahs is undoubtedly fabricated.... The same ḥadīth indicates that it is fabricated, because the surahs have been extrapolated, and in each of them the appropriate reward is mentioned in weak words at the end Coldness does not fit the words of the Messenger of Allah (P.B.U.H).
- And Ibn Taymiyyah: In ((Majmūʿ Al-Fatwā)) 7/109, ((Introduction to Usul Al-

(In the Name of Allah, the Most Gracious, the Most Merciful)

Qur'ān 7: 1 {Alif-Lam-Mīm-Ṣad}, 'Alī ibn Abi Ṭalḥah reported ibn 'Abbās (may Allah be pleased with them) as saying: there letters implies an oath which Allah Almighty had taken.

According to 'Aṭā' ibn Abi Raba': These letters denote a praise,

that is, Allah Almighty praised himself with.

Abū Ṣāliḥ quoted ibn 'Abbās (may Allah be pleased with both of them) as saying: It is one of the Names of Allah Almighty.

Abū Aḍ-Ḍuḥā reported from ibn 'Abbās (may Allah be pleased with them) said: It means I'm Allah who prefer.

As-Suddī said: It is the Alphabets of the Qur'ān. However, Qatādah said: It is one of the names of the Qur'ān. According to another view: It is the name of the Surah (And a key for it, as said by Al-Ḥasan). Mujāhid said: They are introductions that Allah Almighty started His Book with it. according to Ash-Sha'bi: They are openings Allah Almighty started the chapters of the Qur'ān with them. they refer to the Names of Allah the Exalted if you connected them. Abū Rawq said: It means: I'm Allah the most Knowing and the most Truthful.

According to Sa'īd ibn Jubayr, it means: I'm Allah the most truthful. Whereas, Muḥammad ibn Ka'b said: Alif stands for the first letter of His

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Tafsīr)) (pg. 75) where he quoted the agreement of scholars that it is fabricated. He said: There is a large section in the interpretation of these subjects, such as the ḥadīth narrated by al-Tha'labī, al-Wāḥidī, and al-Zamakhsharī in the virtues of the surahs of the Qur'ān, surah by surah, because it is fabricated according to the agreement of the scholars.

- As-Suyūṭī: In his footnote on ((Tafsīr Al-Bayḍawī)), as in ((Al-Fath Al-Samawī)) by Abd Al-Ra'ūf Al-Manāwī 1/454, and in ((Al-La'ālī' Al-Maṣnū'ah)) 1/208 where he said: Among his false paths is the path of Hārūn ibn Kathīr, on the authority of Zayd ibn Safer.
- And Ash-Shawkānī in his book ((Al-Fawā'id Al-Majmū'ah)) (296) where he said: There is no disagreement among the memorizers that this ḥadīth of Ubayy ibn Ka'b is fabricated, and a group of commentators were deceived by it, so they mentioned it in their interpretations: such as Ath-Tha'labī, Al-Wāḥidī, Al-Zamakhsharī, and Lajram, so they are not among the people of this matter.

name the One and the Last. And Lam stands for His Name Laṭīf (the Most Subtle), while Mīm denotes the first letter of His Name Majīd (the Glorious) and Malik (the Sovereign).

Ṣād stands for the first letter of His Name Ṣamad and the True to Promise and Creator of creatures. Besides, I have read in some books of Tafsīr the meaning of (Alif-Lam-Meem-Sad}

﴿Have We not uplifted your heart for you ˹O Prophet﴾ [94: 1]

(It was said: They are individual Alphabets letters every letter was pronounced separately. It was said: they contain the accounting of sentences. According to another view: they are the letters of Allah's greatest name. It was said: they are letters imply a lot of meanings by them Allah guided His creation to all of this.

It is used in nominative on initiation

Qur'ān 7: 2 ﴿This is˺ a Book﴾ is a predicate, as if He said: {Alif-Lām-Mīm-Sād} these are letters of a book ﴿sent down to you ˹O Prophet﴾, It was said: It is a predicate of an implied subject, meaning: This is the book. According to another view: It is used in nominative by anastrophe, meaning: a book has been revealed to you i.e. the Qur'ān.

﴿do not let anxiety into your heart regarding it—so with it you may warn ˹the disbelievers﴾. Abū al-'Aliyah said: Do not feel difficulty with it. however, Mujāhid said: Do not be in doubt about it. according to Aḍ-Ḍaḥāk: It means sin. Muqātil said: Do not have any doubt that the Qur'ān was revealed from Allah (Glory be to Him).

According to another view: Do not hesitate to convey the Qur'ān and warn with it.

﴿and as a reminder to the believers﴾, meaning: It is an admonition for them, it was in nominative as referred to the Book. It was said; It was an accusative as infinitive. It's estimation: To remind them as a reminder for the believers.

Qur'ān 7: 3 Allah Almighty says:

﴿Follow what has been sent down to you from your Lord﴾, meaning: and say to them: follow.

﴿and do not take others as guardians besides Him﴾,

the majority of reciters read it with 'Ayn' i.e. 'follow'. 'Aṣim al-Jaḥdarī reported from Abū at-Yayyḥ and Mālik ibn Dinār (walā tabitaghū) with Ghayn, that is: Do not seek.

﴿How seldom are you mindful!﴾.

Qur'ān 7: 4 ﴿Imagine˹ how many societies We have destroyed!﴾ We destroyed them by torment. It is used in nominative on initiation, and its predicate is implied in 'destroyed', and it may be used in accusative by referring to it by Ha'.

﴿Our torment took them by surprise ˹while sleeping˺ at night or midday﴾, meaning: Our punishment took them at night like the sleeping of the soldiers, or while they were taking their midday nap. The meaning of the verse: among these societies which were destroyed at night, and among them that were destroyed by day. It was omitted for facilitation.

This is the view approved of by al-Farrā'. However, az-Zajjāj is of the view that (Aw) is used for giving option (or) for giving option, meaning: they were struck by Our punishment once at night and once by day.

Qur'ān 7: 5 Allah {may He be glorified} said:

﴿Their only cry﴾, meaning: their saying and their cry, similar to Allah's (Glory be to Him) statement: ﴿They kept repeating their cry﴾ [21: 15]

The poet composed:

When my legs slips I call for you to seek help

From a disgrace so it will be easy.

﴿When overwhelmed by Our torment﴾, punishment

﴿Was only that they said, "Indeed, we were wrongdoers!"﴾,

That is: They confessed against themselves, saying: 'We are sinful, evil doers.'

Ibn Mas'ūd (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) said:

(No people would be perished unless they excused for themselves) I asked: "How was this?" so He recited this verse:

﴿Their only cry—when overwhelmed by Our torment—was, "We have indeed been wrongdoers﴾ .

Qur'ān 7: 6: He (may He be glorified) said:

﴿We will surely question those who received messengers﴾, meaning: the nations whom the messengers were sent to.

﴿And We will question the messengers' ˹themselves﴾: about conveying the messages to their nations.

Qur'ān 7: 7 ﴿Then We will give them a full account﴾,

We will relate to them. ﴿with sure knowledge﴾, according to ibn 'Abbās (may Allah be pleased with both of them): the record of their deeds will speak, disclosing what they used to do. It is similar to:

﴿This record of Ours speaks the truth about you﴾ [45: 29]

﴿For We were never absent}, meaning: We were never absent from what the messengers conveyed and what the nations answered.

8: [the verse: 8] Allah (may He be glorified) said:

﴿The weighing on that Day﴾, meaning: on the Day of Resurrection,

﴿will be just﴾. According to Mujāhid: It means: on that Day, judgment is just. However, others said: It is referred to the weighing of deeds, that is, on that day, Allah set a balance has a tongue and two scales, so the servants' scales will be weighed, whether they are good or bad. Then as for him whose scale (of good deeds) will be heavy, he will be recused. But as for him whose scale (of good deeds) will be light, he will be ruined.

If it was said: What is the wisdom of weighing the deeds of the people and Allah is the All-Knowing of the amount of everything before He had created it and after it? we said: for four reasons:

Allah (may He be glorified and exalted) tests His servants in this life. Second: Allah made this a sign for the people of happiness and wickedness

in the Hereafter. Third: Allah Almighty states for His servants what they are recompensed for good or evil. The fourth:

To provide argument against them. this is similar to His statement (Glory be to Him):

﴿This record of Ours speaks the truth about you. Indeed, We always had your deeds recorded ˹by the angels﴾ [45: 29]

Thus, He informed that all deeds are confirmed and recorded in spite of the fact that He Almighty has full knowledge about it before he had created the creation and after it. And Allah knows best.

﴿As for those whose scale will be heavy﴾, meaning: His good deeds.

﴿with good deeds˺, ˹only˺ they will be successful﴾.

Qur'ān 7: 9: ﴿But those whose scale is light, they have doomed themselves for wrongfully denying Our signs﴾, for what they had denied.

Ḥudhayfah (may Allah be pleased with them): On the Day of Judgment, Gabriel (peace be upon him) will be in charge of weighing deeds.

Allah Almighty will say:

(O Jibrīl, weigh their deed and bring back some of their good deeds to others).

He said: And there will be neither gold nor silver. If the wrongdoer has done good deeds, a portion equal to his wrong doings will be subtracted from them and will be brought back to the oppressed. However, if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion, so he will be burdened with the likeness mountains.

Ibn Abbās said: Good and bad deeds will be weighed in the Scale that has a tongue and two pans. A believer will be brought forward in a good state with his deeds, and when his deeds are put in one of the pans, it becomes heavier than the other. This is mentioned in the verse:

﴿As for those whose scale will be heavy ˹with good deeds˺, ˹only˺ they will be successful﴾. Those who will be saved and they will be more recognizing to

their dwelling when they leave for them than the people who perform Friday prayer when the back to their homes.

The disbeliever's deeds will be brought in a bad repulsive state, and when they will be put in the pan of the scale; they will have no weight, and ultimately he will be thrown in the Fire (Hell). [al-Qurṭubī] aṭ-Ṭabarī reported from Ibn Mas'ūd that he said:

All people will be called to their account on the Day of Judgment. Even if the good deeds of the person surpass his bad deeds by only one good deed, he will enter Paradise. Likewise only one bad deed more, entitles the person to enter the Fire (Hell). And the one whose good and bad deeds are equal will be among the people of A'rāf.

As for the disbelievers, their deeds will be brought in the worst form and they will be put to the pan of the balance, which is the false, so it will be light until it lies in the Hell, then it will be said to the disbeliever: Catch up your deed.

If it was argued: How the deeds will be weighed while they are immaterial? Perhaps weighing it refers to being heavy or light. We say that weighing refers to the records in which the deeds of the servants are recorded.

This is affirmed by hadith of ʿAbdullah ibn ʿAmr (may Allah be pleased with them), said: on the Day of Resurrection, Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, in which there will be his sins and bad deeds, then it will be laid in a pan then a scroll as small as the fingertip, in which there is the witness that there is no god but Allah and that Muḥammad is His servant and His Messenger, so it will be laid in the other pan, then it overweighs his sins and his bad deeds. It is similar to Allah's the Almighty statement:

﴿We will set up the scales of justice on the Day of Judgment, so no soul will be wronged in the least……..﴾ [21: 47].

It is said: Why it came as plural while it is only one balance? It will be said: Perhaps the wording is plural in form, yet it is singular in meaning. Same as in the verse:

﴿Those who were warned, "Your enemies have mobilized their forces against you﴾ [3: 173], and

﴿O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do﴾ [23: 51]

Al-A'shā composed in this meaning:

a calm and pure-colored face.. and a wrist

adorned with a long and graceful neck

It is meant for a wrist and neck.

It was said: It is referred to the deeds that will be weighing. And it was said: It is a huge balance for every slave there a balance stuck to it. and it was said: He made it plural as the has two pans and tongue and balance will not be attained except by the meeting of them. another view said: the balance is of three types: a balance that distinguish between the right and the false, that is, the mind, and a balance that distinguishes between the lawful the unlawful, that is, knowledge, and a balance that differentiate between happiness and misery, that is Allah's will. And Allah knows best.

Qur'ān 7: 10 ﴿We have indeed established you﴾: We gave you authority ﴿on earth﴾ made the earth a fixed place for dwelling.

﴿And provided you with a means of livelihood﴾.

By which you earn your living from food and drink. M'āyish (sustenance) is the plural of Ma'īshah (sustenance), it is the root of the word so it is not pronounced with Ḥamzah.

﴿Yet﴾ you seldom give any thanks}. Yet, most of them give little thanks for this.

Qur'ān 7: 11 ﴿And We have created you﴾, (ibn 'Abbās (may Allah be pleased with both for them) said: We have created your origin and your father Adam,

﴿Then We then shaped you﴾ in the womb of your mothers. According to Qatādah, Al-Rabi', aḍ-Ḍaḥāk and as-Suddī: the term creation is concerned with Adam and shaping is concerned with his offspring.

Mujāhid: We have created Adam then We shaped you in the back of Adam. According to ʻIkrimah: We have created you in the lion of men and shaped you in the wombs of women. ʻAṭāʼ said: They have been created in the back of ʻAdam then they have been shaped in the womb.

Yamān said: He created man in the womb then He shaped it and proportioned his hearing, his sight and his fingertips.

If it is argued that: What is the occasion of His statement: ﴿then said to the angels, "Prostrate before Adam﴾, while we were created from afterwards. And (Then) refers to order and slackness, as when you say: I stood up and then I sit down. It will be answered that there is anastrophe in the verse.

Yūnus said: Both creation and shaping refer to ʻAdam (Peace be upon him) as when you say we beat you and you beat their master.

Al-Akhfash said: (Then) implies the meaning of (and) as a metaphor.

As the poet said:

I asked the good of Rabiʼah

A father then a mother. Meaning a father and a mother

As for His statement: ﴿They prostrated﴾ it refers to the angels.

﴿except for Iblīs﴾ he refused to be of those who prostrated.

Qurʼān 7: 12 Allah Almighty said next:

﴿Said﴾ Allah (glory be to Him) said to Iblīs when he refused to prostrate to Adam: ﴿What prevented you from prostrating when I commanded you?"﴾ some of them said: (no) is excrescence and (that) is a relative, the estimation of speech: What caused you to prostrate to Adam? As the verb manʼa is transitive to two objects. Allah (glory be to Him) said:

﴿It is impossible for a society which We have destroyed to ever rise again﴾ [21: 95]

The poet composed:

They blame me

that I fell into amusement

[1361] I heard Abul Qāsim al-Ḥabībī saying: I heard Abul Haytham as-Sijzī relating from Aḥmad ibn Yaḥyā ibn Tha'lab that: Some linguists would not like to abolish (Lā), and he interprets it as saying; as the saying and statement prevents. It's estimation who told you not to prostrate(1)

Some of them said that: who said to you not to prostrate. As if he said: What caused you not to prostrate?

﴿if I commanded you?﴾ to do it.

﴿said﴾ Iblīs answered Allah Almighty: ﴿I'm better than Him﴾ as

﴿You have created me from fire and you created him from a clay﴾ and fire is better than more bright than clay.

ibn ʿAbbās (may Allah be pleased with them) said: Iblīs is the first one who did comparison, yet he erred in comparison, thereupon, whoever applies analogy in religion according to his desire, Allah will assemble him with Iblīs.

(Ibn Sirīn said: The first one who did analogy is Iblīs, and the sun and the moon were not worshipped except with false comparison.

The scholars said: Iblīs (may Allah curse him), committed this error due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, forbearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Satan to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it. Muslim recorded that `Aishah said that the Messenger of Allah said, Iblīs was the First to use Qiyās (Analogical Comparison).

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(1) **[1361] The assessment of the reliability of the chain of transmitters:**
- Al-Ḥabībī was impugned by al-Ḥākim, and his sheikh did not find him.
The authentication of Ḥadīth:
- Aṭ-Ṭabarī mentioned it in ((Jāmi` al-Bayān)): 8/130, and he did not attribute it.

Ibn Jarīr recorded that Al-Hasan commented on Satan's statement.

Second: Clay is a means of combining things together while fire is a means of dispersing them.

Third: Clay of paradise is stench musk and there was no report that there is neither fire in paradise nor a mud in Fire.

Fourth: Fire is a means of punishment, since Allah uses it to punish His enemy, while clay is not a means of punishment.

Fifth: Clay is not in need of fire, while Fire is in need of it.

Qur'ān 7: 13 Allah (may He be glorified) said:

Allah Almighty said: ﴿Say descend of it﴾

refers to Paradise or from heaven to the earth according to another view.

He caught him with the islands of seas, and his throne lies in the green seen, so he does not enter the land except as in the green sea until he comes out of it.

﴿It is not for you to become arrogant in it﴾

Because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here.

﴿So come out﴾, you are of those humiliated and disgraced.

Qur'ān 7: 14 {said} Iblīs said at this:

﴿He appealed, "Then delay my end until the Day of their resurrection﴾, meaning: Give me a respite and do not cause me to die until the Day of Resurrection.

The accursed Iblīs did not want to die.

Qur'ān 7: 15 ﴿Allah Almighty said:

﴿Allah said, "You are delayed ⌜until the appointed Day﴾.

Then you are of those respited. Then the appointed time was stated in another verse, that is:

﴿Until the appointed Day﴾ [15: 38]

That is, the first blow when all creatures will die.

Qur'ān 7: 16 ﴿He said, "For leaving me to stray I will lie in ambush for them on Your Straight Path﴾.

The scholars differed over (Mā): Some stated: it is an interrogation meaning: Why did you send me astray? Then He resumed speech, saying:

﴿I will sit in wait for Your servants whom you create me from the offspring﴾. It was said: (Mā) refers to recompense, meaning: because You sent me astray, then He started, saying: I will sit in wait for them. it was said: (Mā) is infinitive in place of swear, estimated by: Since you caused me to doom. It is similar to His statement:

﴿of how my Lord has forgiven me, and made me one of the honorable﴾.

[36: 27], the meaning, Due to Allah's acceptance of my forgiveness.

Allah Almighty said next:

﴿Misguided me﴾, meaning: As You have sent me astray. It was said: As you caused me to ruin. It is taken from: Ghawiya al-Faṣīl Yaghwa, Ghawan, if the milk became dried.

It was reported from some of the Arab tribes that they used to say: someone became Ghawiya, meaning: became sick.

Muḥammad ibn Jarīr said:

The term Ighwā' (temptation) is lexically refers to beautifying something to make it appealing for someone else.

[1362] Abū Bakr Muḥammad ibn Muḥammad ibn Al-Ḥasan ibn Hani' informed us: Abū 'Abdullah Muḥammad ibn Muḥammad al-Rawānī related to us: 'Alī ibn Salamah related to us: Abū Mu'awiyah aḍ-Ḍarīr related to us, a man whose name was not mentioned, related to us: I was with Ṭāwūs in the Holy Mosque, so a man from those who are accused of belonging to Qadariyah from the senior Jurists so he sat with him, then Ṭāwūs said: You rise or be held, so the man rose. Then I said to Ṭāwūs: You ask this question to a jurist, thus Ṭāwūs said Iblīs is more knowledgeable than him, hence he said: Iblīs is more knowledgeable than him, he said:

﴿He said, "For leaving me to stray﴾, and He said: I have sent myself astray[1].

He Almighty said next: ﴿I will lie in ambush for them on Your Straight Path﴾, I will sit in wait for the children of Adam on your straight bath, that is, Islam, as Allah Almighty said:

﴿Did you want to hasten your Lord's torment﴾

[7: 150], meaning, from the path of Your Lord.

It was narrated from Sabrah ibn Abi al-Fākih that He heard the Prophet (P.B.U.H) saying:

((Satan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, 'Would you embrace Islam and abandon your religion and the religion of your forefathers?' However, the Son of Adam disobeyed Shaytan and embraced Islam. So Shaytan sat in the path of Hijrah (migration in the cause of Allah), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhājir is that of a horse in his stamina So, he disobeyed Shaytan and migrated. So Shaytan sat in the path of Jihad, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihad))

'Awn ibn 'Abdullah commented on Allah's statement

﴿I will lie in ambush for them on Your Straight Path﴾ saying: It refers to the way of Mecca.

Qur'ān 7: 17 Allah Almighty said:

﴿I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful﴾.

(1) 1362] The assessment of the reliability of the chain of transmitters:
- Its chain of narrators is weak as it contains unknown narrators..
- And Al-'Ijlī included it with his chain of transmission in ((Ma'rifat Al-Thiqāt)) 2/216 abbreviated. He said: Muhammad ibn Yusuf Al-Firyābī told us, on the authority of Fuḍayl ibn 'Iyaḍ, he said: It was said to Ṭāwūs...etc., and he mentioned it, and there is an interruption in its chain of transmission.

ʿAlī ibn Abi Ṭalḥah quoted ibn ʿAbbās (may Allah be pleased with them) as commenting on this verse:

﴿I will approach them from their front﴾,

means I will raise doubts in them concerning the Hereafter.

﴿From their back﴾, I will make them more eager for this life.

﴿from their right﴾, causing them confusion in the religion.

﴿From their left﴾, that is, luring them to commit sins.

Qatādah said: Satan came from the front of them and informed them that there neither resurrection, nor Jannah, nor Hell. He also came to them from behind and lured the life for them and made them eager for it. He also came to them from their right concerning their good deeds. He holds them back from doing it. He also came to their left, he lured the misdeeds and sins for them and called and urged them to commit it. He came for the children of Adam from every direction except from above him because the mercy descends from above. And Satan could not prevent the mercy of Allah (Glory be to Him).

According to al-Ḥakam and as-Suddī:

﴿I will approach them from front of them﴾: refers to the life I will call them to it and I will make it desirable for them and I beatify it for them.

﴿And from behind them), it concerns the Hereafter, I will raise doubts concerning it and discourage them from it.

﴿And from their right﴾, referring to the truth, Satan turns people away from accepting it, and make them doubtful of it.

﴿And from the left of them﴾, from falsehood, I make it easy for them and beautify it for them and make them desirous of it.

Mujāhid said: "I will approach them from their front where they can see, and from their back and from behind them, where they cannot see." According to ibn Jurayj: Where they can see means where they realize that they are doing wrong, and where they cannot see means where they cannot see that they are doing wrong. According to Al-Kalbī: I will approach them from their front},

refers to the hereafter, I inform them that there is no Paradise, Fire, nor Resurrection. As for His statement {and from behind them}, meaning: their worldly life, I will urge them to gain money by any means. Then they will not give its dues and I will make their children fear poverty. As for {And from their right} concerning their religion, so adorn for every people what they would worship, causing them confusion in their religion even if they were guided. As for {from behind them}, luring them to follow their whims and their desires.

Shaqīq ibn Ibrāhīm said:

There is not morning except Satan sits in wait against me from four directions: as for from before me, from my right and from my left. As before me, Satan would say:

Do not grieve as Allah is the Oft-Forgiving and Most Merciful. So I would say: This is for:

﴿The one who turns in repentance, believes, and does righteous deeds, then persists on guidance﴾. [20: 82],

As for from behind me Satan makes me fear for my offspring, however, I would say:

{Here is no moving creature on earth whose provision is not guaranteed by Allah}. [11: 6]

As for my right, Satan adorns praise for me: so I would say:

﴿the ultimate outcome belongs ˹only˺ to the righteous﴾. [28: 83]. As for my left, Satan lures pleasures and desires to me, so I would say:

﴿They will be sealed off from whatever they desire, as was done to their counterparts before﴾ [34: 54].

Then He Almighty said further:

﴿You will find most of them ungrateful﴾, means, those who single Him out in worship.

Qur'ān 7: 18 {He said} Allah Almighty said to Iblīs: ﴿Get out of Paradise! you are disgraced and rejected!﴾, meaning: disgraced. As for Madh'ūm, it is

disgraced." And he said, "Madh'ūm is the distanced, that is, he is banished and expelled. It is more severe than dispraise, it is said: Dha'mahu, Yadhumahu, Dha'man, and Fahwua Madh'ūm, that is, he is disgraced.

Dhāmahu, Yaḍummuh, so he is abused so He is Madh'um so he became disgraced and. Both of the two words have the same meaning.

﴿And rejected!﴾, referring to the banished and expelled one, it is said: Daḥarhu, Yadḥurahu Daḥran, that is, expelled him and cast him out.

According to ibn 'Abbās (may Allah be pleased with them): Madh'um means "Belittled and despised", and 'Attiyah narrated from him as it means abominable and belittled.

According to Qatādah: Madhūr means accursed and banished. While As-Suddī said: It means cast out and expelled.

Ar-Rabi' ibn Anas said that 'Maḍ'ūm' means banished, while, 'Madḥūr means belittled. Abū Rawq said: Madh'ūm means despised, while Abū Al-'Āliyah said: Madh'ūm means humiliated.

According to Al-Kalbī: Madh'um means disgraceful, while Madhūr means expelled from Paradise and from each kind of goodness.

'Aṭā' said: Madh'ūm means accursed.

Al-Kisā'ī is of the view that Madh'ūm is the abominable. An-Naḍr ibn Shumayl said: Madh'ūm refers to the grieved.

Abbān ibn Taghlab and Al-Mubarid said: Madh'ūm refers to the despised.

Imru' Al-Qays:

It appeared for him a face which night shows its darkness

I have witnessed his traits that were saved and blamed his defects.

Al-A'shā composed:

Qutaylah said when she saw me

The beautiful girl is almost blamed

And Umayyah ibn Abi As-Salt said;

The Lord of the mankind said to Iblīs

"Get out; you are accursed, abused and dispraised."

﴿I will certainly fill up Hell with you﴾, out of the children of Adam,

﴿And your followers all together﴾, from you and your offspring and from the disbelievers among the Children of Adam

Qur'ān 7: 19 Allah Almighty said:

﴿Allah said ' "O Adam ! Live with your wife in Paradise and eat from wherever you please, but do not approach this tree, or else you will be wrongdoers﴾.

Qur'ān 7: 20 ﴿Then Satan tempted them﴾, meaning he whispered to them, ﴿in order to expose what was hidden of their nakedness﴾, meaning: to uncover that which was hidden from them of their private parts.

Wahb said: They had a light that concealed their private parts".

Then Allah Almighty continued to talk about the temptation, saying:

﴿He said: "Your Lord has forbidden this tree to you﴾, O Adam and Eve.

﴿Only to prevent you from becoming angels or immortals."﴾, so that you do not become angels or dwell here for eternity.

Ibn ʿAbbās (may Allah be pleased with both of them), aḍ-Ḍaḥāk and Yaḥyā ibn Abī Kathīr recited it: Malikayn (two kings) with Kasrah of Lām derived from al-Mulk. They took it from the Almighty's statement:

﴿Shaytan whispered to him, saying: "O Adam ! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away ?"﴾ [20:120]

﴿Or become of the immortal."﴾, from those eternal who will never die.

[the verse: 21] ﴿And he swore to them﴾, meaning Satan swore to them.

﴿it is "I am truly your sincere advisor."﴾ It is reactance that is concerned with singular such as al-Mu'āfāh (recovery), and al-Mu'āqābah (punishment) and al-Munāwālah (handing in). Khālid ibn Zuhayr composed:

He swore to her their strongest oaths that she

is sweeter than quails if they presented.

Qatādah said: He swore by Allah to them until he deceived them, and the believer may be deceived when someone swears to him by Allah.

﴿it is "I am truly your sincere advisor."﴾ He said: I have been created before you and I'm knowledgeable than you, so follow me and I will guide you. Some scholars would say: Who deceive us by Allah; we will be deceived for him. And the Messenger of Allah (P.B.U.H) said:

(The believer is naively noble and the stingy person is deceitfully treacherous)

[1363] Abū al-Qāsim Al-Ḥabībī recited: Abū Al-Ḥusayn al-Muẓaffar ibn Muḥammad ibn Ghālib al-Hamdanī recited: Niftawiyah recited:

If you try to deceive the noble you will find him easy to be deceived

However, if the mean is difficult to be deceived[1].

Qur'ān 7: 22 ﴿So he brought about their fall through deception﴾, meaning so he misled them with deception. It is said someone keeps on deceiving someone else i.e. to lure him with the fair and beautiful words. Muqātil said: He adorned falsehood for them, while al-Ḥusayn ibn Al-Faḍl said: It means he suspended them through deception. It is said: Tadallā (hung them down) and caused someone to hang down and this will be from up to down. It is said its root is Dalalahumā, so one of the two Lam letters were replaced by Yā', such as: Yaṭamaṭṭā, Dassāhā, and Taṣdiyyah.

Abū 'Ubaydah said: Dalalahumā means left them and let them down, it is derived from Tadlyat ad-Dalw (The bucket) if it was thrown into the well.

﴿And when they tasted of the tree﴾, they eat from it and it reached their bellies.

﴿Their nakedness was exposed to them﴾, And each of them could see the private parts of the other, which they were unaware of before.

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(1) It was recorded by: Abū Dāwūd in the book of Adab (good morals), chapter on good treatment (4790), and At-Tirmidhī in the book of righteousness and good relations, chapter on miserliness (1964) on the authority of Abū Hurayrah, may Allah be pleased with him. Al-Albānī said: Ḥasan.
- See: ((Ṣaḥīḥ Sunan Abī Dāwūd)) (4790), ((Ṣaḥīḥ Sunan At-Tirmidhī)) (1964).
- And deceit: the one who has not experienced things with his youth, he means that the praised believer is from his nature arrogance, lack of understanding for evil, and abandoning the search for it, and that is not from him ignorance, but generosity and good manners, and deception: the opposite of deceit, which is corrupt deception.
- See: ((Al-'Ayn)) by Al-Khalīl 4/346, ((Al-Nihāyah fi Gharib Al-Ḥadīth and Al-Athar)) by Ibn Al-Athīr 2/5, 3/661.

So he started running in fright through Paradise prompting them to cover themselves with leaves from Paradise.

According to Qatādah: (The private parts of Adam and Eve had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them, so they became ashamed) ﴿And they began to cover themselves with the leaves of Paradise with the leaves of Paradise﴾. It was the leaves of the fig tree, and they turned them into clothing. From them, the concept of sewing shoes originated. It is similar to the phrase Khasf an-Na'l (covering the shoes).

Ubayy ibn Ka'b (may Allah be pleased with him) reported the prophet (P.B.U.H) as saying:

(Ubay ibn Ka'b said, "Adam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Adam! Do you run away from Me?' He said, 'O Lord! I felt ashamed before You." {Then their Lord called out to them, "Did I not forbid you from that tree and ˹did I not˺ tell you that Satan is your sworn enemy?"(1)

Ibn 'Abbās (may Allah be pleased with them) and Qatādah said: it means: Allah Almighty said to Adam: 'O Adam! Do you run away from Me?' would

(1) The assessment of the reliability of the chain of transmitters:
- Aḥmad Shākir graded it weak.
- See: Ḥashiyat ((Jāmi` al-Bayān)) by aṭ-Ṭabarī 12/352.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 12/354 with a chain of transmission raised to the previous place, and it is Mawqūf on Ubayy ibn Ka`b, may Allah be pleased with him.
- And Ibn Kathīr mentioned it in ((Tafsīr al-Qur'ān al-'Aẓīm)) 6/273, on the authority of Ubayy ibn Ka'b, may Allah be pleased with him, in a Mawqūf form as well. And he said: It was narrated by aṭ-Ṭabarī and Ibn Mardawayh through various paths, on the authority of al-Hasan, on the authority of Ubayy ibn Ka`b, on the authority of the Prophet (P.B.U.H) and al-Mawqūf is the most authentic attribution.

not you have enough sustenance in what I have permitted for you to do without this tree? He said: "Certainly, by Your glory, but I never thought that some of your creatures would take an oath with you lying. He said: By "My Glory! I will cause you to descend to the earth and you will not have except what is almost suffice you, so he was descended from Paradise.

He would eat from it wherever he wills in ease and abundance. Then he was taught the craft of ironing, and he was commanded to sow, so he sew and cultivated then he irrigated it until it became ripe so he harvested it, then he winnowed it then he grinded it then he knead it then he baked it then he ate it. so he could not reach to him until what Allah willed it to reach.

﴿Then their Lord called out to them, "Did I not forbid you from that tree and ˹did I not˺ tell you that Satan is your sworn enemy?"﴾

According to Muḥammad ibn Qays: His Lord called out Adam: Why did you eat from the tree and I have forbidden you? He said: O my Lord, Eve feed me. He said: O Eve, why did you feed him? She said: the snake ordered me? Thus Allah asked the snake: Why did you order it to do that? It replied: Iblīs ordered me. Hence Allah Almighty said: O Eve, as you bleed the tree I will cause you to bleed every month. As for you, snake, I will cut off your legs so you will walk on your face and whoever meets you will chop your head. As for you Iblīs, you are cursed and despised.

Qur'ān 7: 23 ﴿They replied, "Our Lord! We have wronged ourselves﴾, that ﴿If You do not forgive us and have mercy on us, we will certainly be losers."﴾ among the losers.

Qur'ān 7: 23 ﴿Allah said, "Descend as enemies to each other. You will find in the earth a residence and provision for your appointed stay."* He added, "There you will live﴾, refers to the earth.

﴿There you will die, and from there you will be resurrected."﴾

Qur'ān 7: 24 ﴿Allah said, "Descend as enemies to each other. You will find in the earth a residence and provision for your appointed stay."﴾

Qur'ān 7: 25: He added, ﴿There you will live, there you will die, and from there you will be resurrected."﴾

Qur'ān 7: 26 Allah (may He be glorified and exalted) said:

﴿O children of Adam! We have provided for you﴾, We have created for you. It was said: We have descended its means and its mechanism because He is the creator with what He descends. According to another view: Anzalnā 'Alaykum: We inspired you how to make it, because Quraysh used to go around the House naked. And the word {Libās} refers to the clothes that are used to cover the private parts,

﴿Clothing to cover your nakedness﴾ to cover your private parts. The singular of it is Saw'ah. It is called Saw'ah because it hurts its owner when it is uncovered.

﴿And as an adornment﴾, meaning wealth according to the view of ibn 'Abbās (may Allah be pleased with them), Mujāhid, aḍ-Ḍaḥāk and As-Suddī. According to another views: Tarayshā al-Rajul i.e he became rich. As for ibn Zayd: Rīsh refers to the outer adornments used for purposes of beautification it includes what you clothe. Abū 'Amr narrated that the Arabs used to say: Someone gave me his garments and his furniture.

'Uthmān ibn 'Affān (may Allah be pleased with him), al-Ḥasan, Abū 'Abdul-Raḥmān, Abū Raja' and Qatādah recited it (Waryāsh) with Alif. It is the plural of Rīsh, such as Dhi'b and Dhi'b (wolf and wolves) and Bi'r and Bi'ār (well and wells) and 'Qadaḥ and Qidāḥ (cup and cups).

According to Quṭrub: both al-Rīsh and al-Riyāsh have the same meaning, like Dibgh and Dibāgh (tan and tans), and Ḥill and Ḥalāl lawful), Ḥirm and Harām (unlawful). It may be used as infinitive, such as when someone says: Rāshahu Allah Yarishahu Riyāshā (Allah adorned him with beauty} and Libs and Libās (cloth and clothes).

The Arab used to use this term to denote furniture and what is appeared of pleasure, clothes, mattress and etc. ibn 'Abbās (may Allah be pleased with them) said: Al-Riyāsh refers to clothing, sustenance and pleasure.

According to Al-Akhfash: It refers to the fertility and livelihood.

﴿However, the best clothing is righteousness﴾. The reciters of Medina and the Levant, along with al-Kisā'ī recited it Libāsa in accusative by conjugation on Al-Libās. However, the other reciters read it in in nominative as subject and its predicate is Khayr. They made this as relative particle in speech. Similarly, ibn Mas'ūd and Ubay ibn Ka'b (may Allah be pleased with them) recited it: (Wa Libās At-Taqwa Khayr).

However, they differed over what Libās At-Taqwa denotes? According to Zayd ibn ʿAlī: al-Libās at-Taqwā refers to the armor, helmet, the two hands, the two legs and other equipment which are used to protect oneself from the enemy in the battlefield. According to Qatādah, As-Suddī and ibn Jurayj: Libās At-Taqwa refers to faith. It refers to shyness according to Ma'bad Al-Juhanī.

[1364] Abū Al-Qāsim Al-Ḥabībī recited to me: Abū ʿUrābah as-Sadūsī recited to me, commenting on this verse:

I see the one who has neither shame nor honest a naked amidst the people.

ʿAṭṭiyah reported ibn ʿAbbās (may Allah be pleased with both of them) as saying: It refers to righteous deed(1).

Adh-Dhayyāl ibn ʿAmr reported ibn ʿAbbās (may Allah be pleased with both of them) said: It refers to the good looking. Al-Ḥasan said: I have seen ʿUthmān ibn ʿAffān (may Allah be pleased with them) on the pulpit of the Messenger of Allah (P.B.U.H) wearing a white clothes with untied buttons. He ordered to kill the dogs and forbade playing with the pigeons, then he said: (O people, fear Allah in your inward thoughts, as I have heard the Messenger of Allah (P.B.U.H) saying:

(By Him in Whose Hand my soul is, no one does a deed in secret except Allah would dress him the garment of his deed in public. If he does good, he will be rewarded good, and if he does wrong, he will be recompensed evil.)

(1) **[1364] The assessment of the reliability of the chain of transmitters:**
- Abū Al-Qasīm was impugned by al-Ḥākim and he denied him. And Abū̄ ʿUrābah, I could not find him.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 8/149 on his authority.

Then he recited this verse ﴿But the clothing of righteousness - that is best﴾. He said: it is the good looking.

'Urwah ibn az-Zubayr said: Libās At-Taqwā refers to fear of Allah. Ibn Zayd said: It means to uncover the private parts, thus, the one who fears Allah should uncover his private parts.

﴿While others This is one of Allah's bounties, so perhaps you will be mindful﴾.

Wahb ibn Munabbih said:

"Faith is cLoothed in the garment of piety, adorned with modesty, its profit is understanding (knowledge), its beauty is chastity, and its fruit is righteous deeds."

Qur'ān 7: 27 Allah Almighty said:

﴿O children of Adam! Do not let Satan deceive you﴾, do not let Satan mislead you, nor tempt you, nor lure you as he caused you to expose your nakedness for people during Tawāf if you obey him.

﴿as he tempted your parents out of Paradise and caused their cover to be removed in order to expose their nakedness. Surely he﴾, it refers to Satan ﴿Sees﴾ you O children of Adam,

﴿He and his soldiers﴾ it refers to his horses, his soldiers of the Jinn and the devils. Ibn Zayd said: it refers to his offspring. and his soldiers watch you from where you cannot see them. We have made the devils allies of those who disbelieve.

﴿from where you cannot see them﴾. Mujāhid said: Iblīs said: We have been given four attributes, we see, but others cannot see us, and we get out from the mud, and our old will be back to youth.

Malik ibn Dinār said: facing an enemy whom you could not see is difficult except what Allah protected him.

[1365] I have heard Abū Al-Qāsim al-Habībī: I heard my father saying: I heard 'Alī ibn Muḥammad al-Warrāq saying: I heard Yaḥyā ibn Mu'ādh Al-Rāzī saying: Satan is old and you are new, and Satan is alert, and you are naïve, and Satan can see you and you cannot. And Satan never forgets you and you

still forget him. Besides Satan has helpers against you, however, you do have no helpers against him[1].

The heart of the son of Adam is a dwelling place for Satan,

and it flows through the son of Adam like blood.

It cannot be resisted except with the help of Allah[2].

He said in this meaning:

I never say him as he can see me

When I forget him, he will never forget me.

So My Lord, if you do not help me,

He will mislead me as he did with

As he expelled Adam from you Gardens

Dhul Nūn al-Maṣri said: If he can see you and you cannot see him, Allah is certainly can see him while Satan cannot see him. So seek help with Allah against him. As indeed the plot is the Satan is weak.

﴿We have made the devils allies of those who disbelieve﴾

﴿We have made the devils allies of those who disbelieve﴾ means: helpers and mates for the disbelievers.

Qur'ān 7: 28 Allah Almighty said:

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(1) **[1365] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Abū al-Qāsim al-Habībī whom Al-Ḥākim impugned, and his father I did not find him, and Ibn Mu'ādh is a preacher who was not mentioned with impugnment or validation.

The authentication of Ḥadīth:
- I didn't find it.

(2) This meaning is affirmed by the ḥadīth that Al-Bukhārī and Muslim narrated on the authority of Ṣafiyyah bint Ḥuyayy, may Allah be pleased with her, in the Two Ṣaḥīḥ books, according to which the Messenger of Allah (P.B.U.H) said: ((The devil flows in a man like his blood)).
- See: ((Ṣaḥīḥ al-Bukharī)), chapter on a woman visiting her husband in his I'tikaaf 7/177, and Ṣaḥīḥ Muslim, chapter explaining that it is recommended for one who is seen alone with a woman.. 11/1 49

﴿Whenever they commit a shameful deed﴾, they used to go around the Ka'bah naked both men and women. They claimed they would not make Tawāf while wearing the clothes that they disobeyed Allah.

The women would cover her sexual organ with something saying,

'Today, some or all of it will appear, but whatever appears from it, I do not allow it 'Today, some or all of it will appear, but whatever appears from it, I do not allow it.

There is an implication in the verse, that is to say:

﴿whenever they commit a shameful deed﴾ and they were prohibited from doing it, they

﴿They say, "We found our forefathers doing it﴾, when it was asked from where your fathers had done it, they argued:

﴿and Allah has commanded us to do it." Say, "No ! Allah never commands what is shameful. How can you attribute to Allah what you do not know ?"﴾

Qur'ān 7: 29 Allah (may He be glorified and exalted) said:

﴿Say, ˹O Prophet, and ˺ "My Lord has commanded uprightness﴾ it is the word of monotheism (there is no god but Allah according to ibn 'Abbās (may Allah be please with them).

Aḍ-Ḍaḥāk said: Al-Qisṭ refers to Tawḥīd (monotheism). Mujāhid and as-Suddī said: It refers to justice.

﴿and dedication ˹to Him alone˺ in worship, calling upon Him with sincere devotion﴾

Mujāhid, as-Suddī and ibn Zayd said: It means, turn your faces to Ka'bah wherever you were. Aḍ-Ḍaḥāk said: If the time of prayer has come, so pray at the nearby Masjid and do not say I will pray at my mosque.

al-Rabī' said: it means: Make your prostration sincerely for Allah alone.

If he is not near at any mosque, so let him pray at any mosque he wills.

﴿calling upon Him with sincere devotion.﴾ pray for Him sincerely believing in Him﴾. ﴿Just as He first brought you into being, you will be brought to life again."﴾

The prophet (P.B.U.H) said:

(Every soul will be resurrected according to what he used to do in life)[1].

Ibn ʻAbbās (may Allah be pleased with them said: Allah (may He be glorified) created the son of Adam as a believer and disbeliever from the beginning, as He Almighty said:

﴿He is the One Who created you, yet some of you are disbelievers while some are believers.﴾ [64: 2]

Then He will bring them back on the day of Resurrection as He created them in the beginning, some of them is a believer and a disbeliever. Hence, the believer will be resurrected as a believer, and the disbeliever will be disbeliever.

Jābir said: They will be resurrected on what they used to be in the life, the believer will be a believer and the disbeliever will be a disbeliever, and the hypocrite will be a hypocrite. Abū Al-'Aliyah said: They returned to His knowledge about them. according to Muḥammad ibn Ka'b: Whoever Allah originates his creation as miser, he will be ended as miser even if he work with the people of comfort, just as Iblīs worked with the deeds of the people of comfort, yet he ended to what he was originated first. Similarly, whoever Allah originates him as happy in the beginning, he will be ended as happy even if he has done with the deeds of the people of discomfort. As the magicians of Pharaohs had done the deeds of misery, then they ended to what they were originated in the beginning. Sa'īd ibn JUbayyr said: It means: As it was decreed upon you, will end for. As-Suddī said: As he created you a guided group and a misled group, similarly, He will bring you back. Al-Ḥasan and Mujāhid said: As He started your creation in this life and you were nothing,

(1) Aṭ-Ṭabarī recorded it in ((Jāmi' al-Bayān)) 8/156 on his authority with a similar one, and Muslim recorded it in the book of Paradise, the description of its bliss and its people, the chapter on the command to think well of Allah at the time of death (2878), on the authority of Jābir, may Allah be pleased with him, and its wording according to Muslim: ((Every servant is resurrected On what he died on)).

so He will bring you back to life on the Day of Resurrection. It is similar to Allah's statement:

﴿Just as We produced the first creation﴾ [21: 104]

Qatādah said: He created them from dust, and to the dust they will return. It is similar to Allah's the Almighty statement:

﴿From the earth We created you, and into it We will return you﴾ [20: 55]

Al-Rabī' ibn Anas said: As He created you naked, you will return for Him naked. It is similar to His statement:

﴿Today˹ you have come back to Us all alone as We created you the first time﴾ [6: 94]

On the authority of Sa'īd ibn Jubayr, ibn 'Abbās (may Allah be pleased with on both of them) reported the Prophet (P.B.U.H) as saying:

"The people will be gathered on the Day of Resurrection naked and uncircumcised. The first one to be clothed will be Ibrāhīm."

Then he recited: ﴿Just as He first brought you into being, you will be brought to life again."﴾[7: 29] it is similar to His statement:

﴿Just as We produced the first creation, ˹so˺ shall We reproduce it﴾ [21: 104]

﴿And from it We will bring you back again﴾ Qur'ān 7: 30

﴿He has guided some, while others are destined to stray﴾,meaning:

A group He has guided, and a group deserved to be in error:

﴿They have taken devils as their masters﴾, other gods, ﴿instead of Allah—thinking they are ˹rightly˺ guided﴾.

Qur'ān 7: 31 Allah Almighty said: ﴿O Children of Adam ! Dress properly whenever you are at worship﴾

The commentators said about this verse: In the Jāhiliyyah (Days of Ignorance before Islam), Banu 'Āmir used to perform Tawāf naked, men at daytime day and women at night. When they would approach the mosque of Mena, every one of them would discard his clothes at his baggage. If he

performed Tawāf while he was wearing it, he would be beaten and his clothes were taken away from them. Therefore, Allah Almighty sent down:

﴿O Children of Adam! Dress properly whenever you are at worship﴾. Meaning, clothes.

According to Mujāhid: whatever you uncover you private parts even if it was a cloak. However, ʻAttiyah and Abū Rawq said: It refers to comb.

[1366] I heard Abū al-Qāsim Al-Ḥabībī saying: I heard Abū Al-Haytham As-Sijzī relating from al-Qāḍī at-Tanūkhī:

﴿O Children of Adam! Dress properly whenever you are at worship﴾, refers to raising hands while performing prayer. He quoted the report of ʻAlī (may Allah be pleased with him) that the Prophet (P.B.U.H) said:

(there is adornment for everything, and the adornment of Salah is to raise hands in it in three positions, at the Takbīrat of prohibition, and when you do Rukū' and when you raise you head of Rukū')(1)

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(1) **[1366] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak. Abū Al-Qāsim was impugned by al-Ḥākim, and Abū Al-Haytham Al-Sijzī and Al-Qaḍī at-Tanūkhī whose biography was mentioned earlier.

The authentication of Ḥadīth:

- Al-Qurṭubī mentioned it in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 7/191 and he did not support it
- The assessment of the reliability of the chain of transmitters:
- Its chain of transmission is very weak.
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 14/481: A very rejected ḥadīth. Ibn Al-Jawzī mentioned it in ((Al-Mawḍu'āt)) (965) and said: This is a fabricated ḥadīth. Al-Muṭaqī al-Hindī reported in al-Kanz that Ibn Ḥajar said: Its chain of transmission is very weak.
- In addition, the compiler recorded it with a chain of transmission in the interpretation of Surat Al-Kawthar. He said: Abū Muḥammad Al-Makhladī narrated to us, he said: Abū Al-Faḍl Ya'qūb ibn Yūsuf ibn ʻAṣim narrated to us, he said: Al-Ḥasan ibn Al-Faḍl narrated to us..., and Ibn Abī Ḥātim recorded it in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 10/3470, both of them On the authority of Wahb ibn Ibrāhīm Al-Rāzī, he said: Abū ʻAbdullah Israel ibn Ḥātim narrated to us, he said: Muqātil ibn Ḥayyān narrated to us on the authority of Asbagh ibn Nabātah on the authority of ʻAlī, may Allah be pleased with him, and he mentioned the ḥadīth.
- See: Aḥmad Al-Barīdī's message in the investigation of part of ((Al-Kashf wa Al-Bayān)) (p. 453).

﴿And eat and drink﴾. According to Al-Kalbī: Banu ʿĀmir would eat nothing of food except foodstuff and they would not eat meat while they would perform Hajj out of honoring their Hajj. The Muslims said: O Messenger of Allah we are more entitled to do that. Hence Allah Almighty sent down: ﴿And eat﴾, referring to meat and fat.

﴿And drink but do not waste﴾ referring to the unlawful. Ibn ʿAbbās (may Allah be pleased with them) said: Eat what you like and wear what you like as long as you abandon two things: prodigality and pride.

Mujāhid is of the view that extravagance includes what you missed of the right of Allah (Glory be to Him). He also said: Even if you spent the like of the mountain of Uḥud in the way of Allah, you will never be a squanderer. However, if you spent a dirham or mudd (of wheat) in disobedience of Allah Almighty, you will be a squanderer. According to Al-Kalbī:

﴿Do not waste﴾, means do not forbid good things that Allah made it lawful to you. ﴿Surely He does not like the wasteful.﴾ It refers to those who exceed the lawful to the unlawful in food and drink.

I have been told that Al-Rashid had a proficient Christian physician, so he said to ʿAlī ibn Al-Ḥusayn ibn Waqīd: Your Book contains nothing of the science of medicine. And the knowledge is divided into two sections; the science of theology and the science of bodies. Accordingly ʿAlī said to him: Allah Almighty had gathered the whole medicine in half a verse in our Book. He said: What is it? He replied: Allah's statement (Glory be to Him):

﴿And eat and drink, but do not waste﴾

- As for raising the hands during prayer, it is proven in authentic ḥadīths, including what came in ((Ṣaḥīḥ al-Bukharī)) on the authority of Ibn ʿUmar , may Allah be pleased with them, who said: I saw the Messenger of Allah, may Allah bless him and grant him peace, when he stood in prayer, raising his hands until He bowed in line with his shoulders, and he used to do that when he said the Takbīr for bowing, and he did that If he raises his head from bowing, and says: Allah hears those who praise Him, and he does not do that while prostrating.
- See: ((Ṣaḥīḥ al-Bukharī)) Chapter on raising the hands when saying Takbīr, when bowing, and when rising 3/174.

The Christian said: nothing of medicine was reported from your Prophet? Hence ʿAlī said: Our Messenger combined the medicine in a few words. He said: What is it? His statement (P.B.U.H):

(The stomach is the home of diseases, and diet is the head of every remedy., Give the body what it is accustomed to.'"

Hence, the Christian said: Your Book and your Prophet have left nothing of medicine to Galen.

Qur'ān 7: 32: ﴿Ask ˹O Prophet,˺ "Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?"﴾, referring to clothes. {And lawful provisions}. According to ibn Zayd: When some people used to perform Hajj, they would forbid eating the goat and what it arises from, such as its milk, fat, meat and lipid. Thus, Allah Almighty revealed:

﴿Ask ˹O Prophet,˺ "Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?﴾

According to ibn ʿAbbās (may Allah be pleased with them) and Qatādah: the good provisions refer to what the people of the Jāhiliyyah used to prohibit of Bahirah, Sa'ibah, Waṣīlah and Hāmi.

﴿Say, "They are for the enjoyment of the believers in this worldly life, but they will be exclusively theirs on the Day of Judgment﴾.

According to Ibn ʿAbbās (may Allah be pleased with them): It means that the believers share the polytheist good provisions in this life. They eat from their best provisions and dressed of the best of their clothes, and married the best of their women. Then, on the day of Resurrection, it will be exclusive for those who believed, and nothing of it will be for the polytheists. The verse states that In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it.

Ibn ʿAbbās (may Allah be pleased with them), Qatādah and Nāfi' recited it: Khalisah in nominative. Meaning: Say, they are all for them. However, other reciters read it in accusative as adverb and stopping because the speech has ended.

﴿This is how We make Our revelations clear for people of knowledge."﴾

Qur'ān 7: 33 Allah Almighty said:

﴿Say, "My Lord has only forbidden open and secret indecencies}, it refers to what the Arabs used to do in performing Tawāf naked.

﴿What is apparent of them}, it refers to the men's circumambulation by day.

﴿And what is concealed of it﴾ it refers to women's circumambulation at night. According to another view: It refers to adultery and cohabitation.

The prophet (P.B.U.H) said:

"Nothing is more loveable to Allah (Glory be to Him) than His praise as He has praised Himself and no one is more self-respecting than Allah Himself and it As because of this that He has prohibited abominable acts, what is apparent and what is concealed of it. And no one is more accepting the excuse than Allah (Glory be to Him), for this He sent down the Scriptures and sent the Messengers."

And the sin implies both sin and disobedience. Al-Ḥasan said: it refers to drinking wine. The poet said:

I have drunk the wine until my mind strayed

Likewise, liquor sends mind astray

Another poet said:

We drink wine in cups publicly and

We borrow musk from each other

﴿And the aggression﴾, refers to oppression and arrogance.

﴿associating ˹others˺ with Allah ˹in worship˺—a practice He has never authorized﴾, that which you have no evidence or argument.

﴿and attributing to Allah what you do not know."﴾ in forbidding foods and drinks.

Qur'ān 7: 34 ﴿And for each community there is an appointed term﴾. Duration and a term, and it was said: a time by which punishment will take place.

﴿When their time arrives﴾, their time has come. Ibn Sirīn recited it: Ajālim (their appointed terms) in plural form.

{When their time arrives, they can neither delay it for a moment, nor could they advance it}.

Qur'ān 7: 35 Allah Almighty said: ﴿O children of Adam ! When messengers from among yourselves﴾. It is a condition means if messengers from among you and its apodosis is the phrase: Whoever fears Allah. According to another view: It means its apodosis is the term 'and obey Him'. Muqātil is of the view that the phrase 'O children of Adam' refers to the Arab idolaters, and 'messengers' refer exclusively to Muḥammad (P.B.U.H).

﴿reciting My revelations—whoever shuns evil and mends their ways, there will be no fear for them, nor will they grieve﴾

Qur'ān 7: 36 ﴿But those who receive Our revelations with denial and arrogance will be the residents of the Fire. They will be there forever.﴾

Qur'ān 7: 37 Allah (may He be glorified and exalted)

﴿Who does more wrong than those who fabricate lies against Allah or deny His revelations? They will receive what is destined for them﴾, refers to what is destined for them in the Preserved Tablet. According to Al-Ḥasan, As-Suddī and Abū Ṣāliḥ: it refers to what has been written to them of punishment. However, Abū Bakr Ṭawīl reported from Mujāhid and 'Attiyah cockering this verse: There are some people who are obligated to perform certain actions, but they have not done them yet.

According to ibn 'Abbās (may Allah be pleased with them), Qatādah and Aḍ-Ḍaḥāk: it is concerned their deeds that they have done it and was recorded for them whether they are good or bad, (So whoever did good, he would be rewarded for it and whoever did evil, he will be recompensed for it.

Mujāhid reported from ibn 'Abbās (may Allah be pleased with them) said:

It states what they were promised in the Book of good and bad deeds. 'Attiyah narrated from ibn 'Abbās (may Allah be pleased with them), said;

They will have what is written against them. and it was written on those who fabricates lies against Allah that their face will be gloomy. This is affirmed with what Allah Almighty said;

﴿Those who lied about Allah with their faces gloomy.﴾ [39: 60]

Al-Rabīʾ, Al-Quradhī and ibn Zayd said: it refers to what has been destined for them of provisions, deeds and ages.

﴿Until Our messenger-angels arrive to take their souls﴾, after their ages expired, and the angel of death and his helpers come to take out their souls. ﴿they ask them "Where are those ˹false gods˺ you used to invoke besides Allah?"﴾ that you used to worship other than Allah. ﴿They will cry, "They have failed us,"﴾, meaning, will be occupied with themselves.

﴿they and they will confess against themselves that they were indeed disbelievers﴾.

Qurʾān 7: 38 Allah Almighty said:

﴿Allah will say﴾, to them on the Day of Judgment: ﴿"Enter among nations which have passed before you}, meaning: enter together with groups ﴿Which have passed before you of the Jinn and the mankind into the fire﴾. It refers to the disbelievers of the passing nations.

﴿Whenever a group enters﴾ Hell.

﴿It will curse the preceding ones﴾ in faith or religion. He did not say akhāhā because it is concerned with the nation and group. Hence the disbelievers curse each other, and the Jews curse each other, and the Christian curse each other, and the Magians curse each other, and the followers curse the leaders(1). They

(1) Aṣ-Ṣābīʾ: The one who goes from one religion to another, as the stars shine from their risings, and the Sabeans: They are a people whose religion is similar to the religion of the Christians, except that their qiblah is towards the mouth of the south, towards the middle of the day, and they claim that they follow the religion of Noah.
- See: ((Majāz al-Qurʾān)) by Abī ʿUbaydah 1/32, ((Al-Ain)) by Al-Khalīl 7/171.
- Magi: Majusia is a sect, and al-Majusi is attributed to it and the plural is Magi, a sect that spread in ancient Persia, and they believe in the two principles, which are light and darkness, and they claim that good is from the act of light, and evil is from the act of darkness, and they worship fire.
- See: ((al-Nihāyah fi Gharīb al-Ḥadīth wa al-Athar)) by Ibn al-Athīr 4/299, ((Beliefs of the Sects of Muslims and Polytheists)) by al-Razī, (86), ((Lisān al-Arab)) by Ibn Manẓūr 6/213.

will say: May Allah curse you, you have deceived us. Hence Allah Almighty says:

﴿until they are all gathered inside﴾ the Fire along with the ˹evil˺ groups of jinn and humans that preceded you."﴾

Meaning: they will come in succession and will gather in the Fire.

Al-A'mash recited it: {Tadarakū} on the origin. However, an-Nakh'ī recited it: (Iddarakū} with Tashdīd of ad-Dāl without alif referring to fell down in it.

﴿The followers will say about their leaders﴾.

Muqātil said: it means the last nation that will enter the Hell, i.e. the followers.

﴿To the Leaders﴾, referring to the first nation that will enter the Fire i.e. the leaders. According to Ibn 'Abbās (may Allah be pleased with them): Ukhrāhum stands for the last nation while Ulāhum refers to the first nation. As-Suddī said Ukhrāhum refers to those who were at the last time, yet Ulāhum denotes: Those who introduced this religion for them.

﴿"Our Lord, they have misled us"﴾, turned us away from guidance, referring to the leaders. ﴿So multiply their torment in Fire﴾ Hence Allah Almighty will say:

﴿He will answer, "It has already been multiplied for all, but you do not know."﴾

We will multiply the torment for both the followers and the leaders and you will not know until the punishment takes you.

The followers will say about their leaders,

﴿"Our Lord! They have misled us, so multiply their torment in the Fire."﴾ ﴿He will answer, "It has already been multiplied for all, but you do not know."﴾

Qur'ān 7: 39 Allah Almighty said:

﴿Then the leaders will say to their followers, "You were no better than us!﴾, because you disbelieved as we had disbelieved so both of us have the same destination. ﴿So taste the torment for what you used to commit."﴾

Qur'ān 7: 40 Allah Almighty said:

﴿Surely those who receive our revelations with denial and arrogance, the gates of heaven will not be opened for them﴾.

Tufattaḥ was recited with Yā', Tā', Tashdīd and Takhfīf. It means that the gates of the heaven will not be opened for their souls and their deeds because they are wicked, so they will not ascend through it but they descend in Sijjīn beneath the green rock under the earth.

Abū Hurayrah(may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"When the righteous person is about to die, the angels of mercy come to him and say, 'Come out, O good soul who was in a good body. Come out praiseworthy and receive glad tidings of mercy and a generous Lord who is not angry.' They say this until it comes out, and then they ascend with it to the seventh heaven."

And when it is the turn of the evil person, they say, 'Come out, O wicked soul, from the wicked body. Come out despised and receive tidings of boiling fluids, and dirty, and a shadowy smoke.'

They say this until it comes out, then they ascend with it to the sky, but the gates are not opened for it. It is said, 'Who is this?' They reply, 'So-and-so.' They say, 'No welcome for the wicked soul that was in a wicked body. Return despised, for the gates of the sky will not be opened for you.' Then a command is issued from the heaven, and the gates of the sky are closed, and it is returned to the grave."

﴿Nor will they enter Paradise until a camel passes through the eye of a needle﴾, meaning: until the camel enters the hole of the needs. The term Al-Khiyāt is the plural of Mikhyāt, that is, the needle. 'Ikrimah, Sa'īd ibn Jubayr recited it: (Al-Jummal) with Ḍammah of Jīm and Tashdīd Al-Mīm, meaning: the robe of the ship. It is called al-Qalās. However, 'Ikrimah said: It is the robe that is used to ascend the tree.

﴿This is how We reward the wicked﴾

Qur'ān 7: 41 ﴿Hell will be their bed﴾, means bed in Fire.

﴿flames will be their cover﴾, Ghawāsh is the plural of Ghāshīyah, that is, they types of torments that befell them so that they are covered with it. Al-Quraẓī and Mujāhid said: They are the blankets.

﴿This is how We reward the wrongdoers﴾.

Al-Barā' ibn ʻĀzib (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

(The disbeliever will have two tablets of fire in his grave)), that is what is meant in Allah's statement:

﴿Hell will be their bed; flames will be their cover﴾.

Qur'ān 7: 42 ﴿As for those who believe and do good—We never require of any soul more than what it can afford﴾,

Meaning: We do not burden any person beyond his capability and scope, so that he will neither find it difficult to do it nor encounter hardship.

﴿It is they who will be the residents of Paradise. They will be there forever﴾.

Qur'ān 7: 43 ﴿We will remove whatever bitterness they had in their hearts﴾.

We will purify their hearts of grudge, enmity and deceit which they would have in this life. And We will make them brothers on thrones facing each other.

They never envy each other of anything Allah gave it to some of them or favored them with it.

Al-Ḥasan reported from ʻAlī (may Allah be pleased with him) as saying: By Allah, this verse,

﴿We will remove whatever bitterness they had in their hearts. In a friendly manner, they will be on thrones, facing one another﴾[15: 47] was revealed about us, we people of Badr.

ʻAlī (may Allah be pleased with him) said: I hope me, ʻUthmān, Ṭalḥah, and Az-Zubayr will be among those about whom Allah Almighty revealed:

﴿We will remove whatever bitterness they had in their hearts﴾.

As-Suddī commented on this verse:

"When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is

the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty."

Al-Jurayrī reported Abū Naḍrah as saying:

The people of Paradise will be kept in wait by a bridge between Paradise and Fire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, so that when they enter Paradise, none of them will owe the other even with a nail clipper. And the people of Fire will be detained before they enter it until they will be judged between them in the transgression that occurred between them in this life. So by the time they will enter Fire, none of them will owe the other even with a nail clipper.

{Rivers will flow under their feet. And they will say, ﴿Praise be to Allah for guiding us to this.﴾ He helped us and guided us for this. ﴿to this﴾, refers to the way of Paradise. According to Sufyan Ath-Thawrī: it means: All praise be to Allah who guided us such deed that has this reward.

﴿We would have never been guided if Allah had not guided us.﴾

"Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allah had guided me!' So it will be a cause of anguish for him."(1)

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(1) **The assessment of the reliability of the chain of transmitters:**
- Ḥasan.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 12/440 with his text on the authority of Abū Sa'īd al-Khudrī, may Allah be pleased with him. Aḥmad Shākir said: As if there is no doubt about it, I did not find the report in the ḥadīth of Abū Sa'īd, and because this news is known in the ḥadīth of Abū Hurayrah. It was recorded by Aḥmad in ((Al-Musnad)) 2/512 (10652), and Al-Nasā'ī in Al-Sunan Al-Kubra, Kitāb at-Tafsīr, Interpretation of Surat Az-Zumar 6/447, and Al-Ḥākim in ((Al-Mustadrak)) 2/473 via Abū Bakr Ibn 'Ayyāsh, on the authority of Abū Sāliḥ, on the authority of Abū Hurayrah, may Allah be pleased with him, and Al-Ḥākim

He said: No one whether he is a disbeliever or a believer except he has two dwellings one in Paradise and the other in Fire. When the people Paradise are admitted to Paradise and the people of Fire will be admitted to Fire and they entered in their dwellings, Paradise will be raised to the people Fire to see their dwelling in it. at this, it was said to them, these are your dwelling if you act with obedience towards Allah Almighty(1).

﴿The messengers of our Lord had certainly come with the truth." It will be announced to them, "This is Paradise awarded to you for what you used to do﴾

Then it will be said: O people of Paradise, this is Paradise that you inherited because of what you used to do.

﴿For what you used to do﴾.

Then every one of them will be given his share, and they a proclaimer will cry: Enjoy your health without sickness, and stay immortal and do not enjoy ,

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said: It is authentic according to the condition of the two sheikhs, and they did not record it, and Adh-Dhahabī agreed with him.

- Al-Haythamī recorded it in ((Majma` l-Zawā'id)) 10/339, and the report was related to it from two paths, then he said: It was narrated by Aḥmad, and the men of the first narration are the men of the Ṣaḥīḥ.
- And Al-Albānī mentioned it in ((Silsilat Al-Aḥādīth Aṣ-Ṣāḥīhah)) (2034), and he said: Abū Bakr ibn 'Ayyāsh has some words from those who memorized it before, so it is a good ḥadīth.

(1) This narration mentioned by the compiler, when he said: (He said: He is not from an infidel, etc.), feels that it is a sequel to the previous ḥadīth, and that it

- From the words of the Messenger of Allah, may Allah's prayers and peace be upon him, and this is not the case, as the previous ḥadīth ended when he said: (This is their thanks), and it was graduated.
- As for this narration, Aṭ-Ṭabarī recorded it in ((Jami` Al-Bayan)) 8/185, and Ibn Abī Ḥātim recorded it in ((Tafsīr al-Qur'ān al-'Aẓīm)) 5/1481.
- But attesting to this effect is what Ibn Mājah brought out in ((Al-Sunan)) Book of Asceticism, Chapter Description of Paradise (4341) on the authority of Abū Hurayrah, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: ((There is none of you except that he has two homes, one in Paradise and one in Hell. If he dies, he enters Hell, the people of Paradise inherit his abode, and that is what the Almighty says: {These are the ones who will be awarded} [Qur'ān: 23: 10]
- Classed as Ṣaḥīḥ by al-Albānī in ((Ṣaḥīḥ Sunan Ibn Mājah)) 2/438.

be engaged in comfort without misery, and you will stay young and you never grow old.

If they wake up, they remain healthy and never fall sick, live eternally without death, enjoy blessings without despair, and grow young without aging.

Qur'ān 7: 44 Allah Almighty said:

﴿The residents of Paradise will call out to the residents of the Fire, "We have certainly found our Lord's promise to be true﴾,

We have found what our Lord promised us to be true.

﴿Have you too found your Lord's promise to be true?"﴾, have you found true what your Lord has promised you of punishment. It is a confirmatory interrogative. ﴿They will reply, "Yes﴾.

Al-Kisā'ī recited it: (Na'im) with Kasrah of 'Ayn in the similar verses of the Qur'ān. They are two tongues.

﴿Then a caller will announce to both, "May Allah's condemnation be upon the wrongdoers﴾, the disbelievers.

Qur'ān 7: 45 ﴿Those who hindered ⌜others⌝ from Allah's Way﴾, that is, those who turn others from the religion of Allah.

﴿Strived to make it ⌜appear⌝ crooked, and disbelieved in the Hereafter﴾,

They would seek to make crooked and they disbelieved in the Hereafter.

Qur'ān 7: 46 Allah (Glory be to Him) said:

{there will be a barrier}, it is the wall that Allah Almighty described in His statement:

﴿Then a ⌜separating⌝ wall with a gate will be erected between them﴾. [57: 13]

﴿And on the heights of this barrier, will be people﴾, meaning: on top of this barrier. Al-A'rāf (the Heights) is a wall between the people of Paradise and the people of Hell. It is the plural form of 'arf, i.e. every hill, such as the comb of the cock and the mane of the horse as it is the upper part of it. Ash-Shammākh said:

She remained in an elevated place as if she was

Spears, the direction of wind headed them.

Meaning: an elevation of the earth.

Another poet said:

Every strong and good meat

As the banner on the heights.

As-Suddī said, "Al-A'rāf is so called because its residents recognize (Ya'rifūn) the people. Al-Ḥusayn ibn Al-Faḍl: It is the Ṣirāt. The scholars differed over the men whom Allah Almighty described them as they will be on the heights, who are they? And why they got there?

Ḥudhayfah and Ibn 'Abbās (may Allah be pleased with them) said:

The people of Al-A'rāf are those whose good deeds and bad deeds are equal. Their bad deeds fall short of deserving Hell, and their good deeds fall short of deserving Paradise. They will stand at a place where Allah will decide their fate. Then, by His mercy, He will admit them to Paradise. They will be the last to enter Paradise(1), having known both the people of Paradise and the people of Hell. When Allah wills to grant them safety, He will lead them to a river known as the River of Life. Its banks are made of gold, adorned with pearls, and its soil is musk. They will immerse themselves in it, and their colors will be refined, revealing a white spot on their foreheads by which they will be recognized. Allah will come to them and say, "Express any wish."

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(1) **The assessment of the reliability of the chain of transmitters:**
- weak.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmi' al-Bayān)) 8/192. He said: Al-Muthannā narrated to me, he said, 'Abdullah ibn Ṣāliḥ narrated to us, he said, Al-Layth narrated to me, he said, Khālid narrated to me, on the authority of Sa'īd, on the authority of Yaḥyá ibn Shebl: that a man from Banū Naḍīr narrated to him, on the authority of a man from Banī Hilāl: His father narrated to him, so he reminded him. Sheikh Aḥmad Shākir said in the footnote: Therefore, it's a weak report because it contains a lot of unknown narrators.

When they have exhausted their wishes, He will grant them what they desired and something more, seventy times greater. Then they will enter Paradise, with the white spot on their foreheads making them recognizable. They will be called the "Poor people of Paradise."

Ibn Mas'ūd (may Allah be pleased with him) said:

Allah will hold people accountable. Whoever has more good deeds than bad deeds by just one, will enter Paradise. And whoever has more bad deeds than good deeds by just one, will enter the Hellfire. Then he recited the verses.

﴿As for those whose scale will be heavy ⌜with good deeds⌝, ⌜only⌝ they will be successful. *But those whose scale is light, they have doomed themselves for wrongfully denying Our signs﴾. [7: 8-9]

As for those whose good and bad deeds are equal, they will be placed on a high place called A'rāf (The Heights). They will stand on the bridge (Sirat) and the light that was in their hands will not be taken away from them(1).

Yaḥyā ibn Shibl narrated that a man from Banu An-Nadir informed him about a man from Banu Hilāl that his father informed him that he asked the Messenger of Allah about the people of Al-A'rāf, then he said:

The Prophet replied that they are people who fought in the path of Allah but were disobedient to their parents.

(1) Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 8/190-191 on his authority at length, and the compiler summarized it from the narration of Ibn Mas'ūd, may Allah be pleased with him, after he said: (So they stopped on the path) the following text: (Then they knew the people of Paradise and the people of Hell, and when they looked at the people of Paradise They called out: {Peace be upon you} [Qur'ān: 7: 46:] And every slave on that day will be given light, and every nation a light. When they come upon the path, Allah will take away the light of every hypocrite, male and female. When the people of Paradise saw what the hypocrites met, they said: {"Our Lord! Perfect our light for us] [Qur'ān: 66: 8]. As for the people of the norms, the light is It was in their hands, and it was not taken from their hands, for there Allah says: {Peace be upon you!" They will have not yet entered Paradise, but eagerly hope to. } [Qur'ān: 7: 46]. So greed was entry. He said: Ibn Mas'ūd said: On the basis that if a servant does a good deed, a tenth of it is recorded for him, and if he does a bad deed, it is not recorded. Except for one Then he says: He who overcame his two tenths perished.

They were forgiven for fighting in the path of Allah, but they were prevented from entering Paradise due to their disobedience to their parents. Thus, They will be the last to enter Paradise.

Shuraḥbīl ibn Sa'd said: They are some people set out for Jihad without the permission of their parents. Mujāhid said: They are righteous, knowledgeable and jurist people. Sulaymān At-Taymī and Abū Mijlaz said: They are angels recognize the people of Paradise and the People of Fire. He said: It was said to Abū Mijlaz: Allah Almighty said: ﴿And on the Heights are men﴾ and you think that they are angels? He said: They are males not females. Ibn ʿAbbās (may Allah be pleased with them) said: They are some people who committed major sins, and Allah will judge their fate. They will sit on the heights recognize both by their mark.

Ṣāliḥ the freed slave of at-Taw'mah narrated that ibn ʿAbbās (may Allah be pleased with them) said: "The people of A'rāf are the offspring of illegitimate relationships.

Abū Al-'Āliyah said: They are a people who hope to enter Paradise, and Allah has only instilled this hope in them as an honor He wishes to bestow upon them."

ʿAbdul Wahab ibn Mujāhid reported that his father said: They are some people whose fathers are pleased with them other than their mothers, or their mothers other than their fathers, so Allah prevented them from entering Paradise because one of their parents is not pleased with them; and He will not enter them Fire because one of their parents is pleased with them. thus, they will sit on Al-A'rāf until Allah judge between the creation, and then He will admit them to enter Paradise.

ʿAbdul ʿAzīz ibn Yaḥyā Al-Kinānī said: They are those who died in the interval and they would not alter their religion. According to the Tafsīr of al-Manjūfī: Al-A'rāf refers to the people of the polytheists.

[1367] I heard Abū Al-Qāsim ibn Ḥabīb saying: I heard Muḥammad ibn Al-Ash'ath relating that some of them have done deeds for the sake of Allah.

However, they have done other deeds for showing off. Hence, they will not enter Fire because they have done deeds for the sake of Allah, and they also will not Paradise as they have done deeds for other than Allah. So they will sit on A'rāf until Allah judges between the creatures(1).

[1368] 'Abdullah ibn Muḥammad ibn 'Abdullah Al-Qāynī informed me: Al-Qāḍī Abū al-Ḥusayn Muḥammad ibn 'Uthmān an-Naṣībī related to us, Muḥammad ibn al-Ḥusayn ibn Ṣāliḥ as-Sabi'ī related to us, Aḥmad ibn Naṣr Abū Nasr related to us, Abū Ja'far ad-Duba'ī related to us, Ibrāhīm ibn Salām ibn Rashid al-Basrī related to us: 'Aṣim ibn Sulaymān al-Mufassir Abū Isḥāq related to us, Jubayr ibn Sa'īd reported, on the authority of aḍ-Ḍaḥāk that ibn 'Abbās (may Allah be pleased with them) commented on the Almighty's statement: ﴿And on the Heights are men…﴾ as saying: Al-A'rāf is an elevated spot of the Ṣirāt on it Al-'Abbās, Ḥamzah, 'Alī ibn Abi Ṭālib, and Ja'far Dhu al-Janahyan (of the two wings) will stand. They will recognize their lovers by their white faces those who hate them with their gloomy faces(2).

Allah Almighty said next:

﴿Who will recognize ˹the dwellers of˺ both by their marks﴾. They recognize the people of Paradise by their bright faces and the glow of

(1) **[1367] The assessment of the reliability of the chain of transmitters:**
- Abū al-Qasīm was impugned by al-Ḥākim and his sheikh did not find him.

The authentication of Ḥadīth:
- I didn't find it.

(2) **[1368] The assessment of the reliability of the chain of transmitters:**
- Very weak. It contains some who were charged with lying, such as 'Aṣim, and Muḥammad ibn 'Uthmān, and others who are described as very weak, such as Juwaybir, above those I could not find any biography for them.

The authentication of Ḥadīth:
- Adh-Dhahabī mentioned it in ((Mizān al-I'tidāl)) 2/352 and he said: It is from the trials of 'Aṣim ibn Sulaymān on the authority of Juwaybir on the authority of aḍ-Ḍaḥāk on the authority of Ibn 'Abbās, may Allah be pleased with him, and he mentioned the report, and Al-Qurṭubī mentioned it in ((Al-Jāmi' li Aḥkām al-Qur'ān)) 7/212, and Al-Alūsī in ((Rawḥ al-Ma'ānī)) 8/124 Both of them are on the authority of Ibn 'Abbās, may Allah be pleased with them, and they did not comment on him with anything.

happiness apparent on them. Also they recognize the people of Fire by their gloomy faces and their blue eyes.

﴿They will call out to the residents of Paradise, "Peace be upon you!" They will have not yet entered Paradise, but eagerly hope to﴾, it refers to the people of A'rāf. According to Sa'īd ibn JUbayyr: They will eagerly hope because Allah removed the light of the hypocrisy while they were on the Sirat Bridge and He left their light.

Qur'ān 7: 47 Allah Almighty said:

﴿When their eyes will turn towards the residents of Hell﴾, when the people of al-A'rāf look at the people of the Fire and recognize them.

﴿They will pray, "Our Lord! Do not join us with the wrongdoing people﴾. They will supplicate, 'O Lord! Do not place us with the people who are wrongdoers.

Qur'ān 7: 48 ﴿Those on the heights will call out to some ˹tyrants in the Fire﴾, those who were tyrant and arrogant in this worldly life.

﴿They will recognize them by their marks, saying: "Your large numbers and arrogance are of no use﴾ your wealth and your children will not benefit you on this day. ﴿And that you were arrogant﴾, you were arrogant to be among believers.

According to Al-Kalbī: they will call while they are on the wall: O Walīd ibn Al-Mughirah, O Abū Jahl ibn Hishām and O such and such, then they will look at Paradise where they will see the humble, the poor and the needy in it who used to ridicule them, such as: Salman, Ṣuhayb, Khabāb and their like, so they will call out them.

Qur'ān 7: 49 ﴿Are these ˹humble believers˺ the ones you swore would never be shown Allah's mercy?"﴾, meaning they will never enter Paradise, those heights will be told: ﴿Enter Paradise! There will be no fear for you, nor will you grieve."﴾ Muqātil said: the residents of Fire will swear that the people of heights will never enter Paradise; rather they will enter Fire with them.

Hence, the angels who detained the people of the heights on the Sirat Bridge: Those, meaning: the people of heights that you swore, O residents of Fire that they will never be shown mercy by Allah. Then the angels will say to the people of heights: Enter Paradise…the verse.

Qur'ān 7: 50: Allah Almighty said:

﴿The residents of the Fire will then cry out to the residents of Paradise, "Aid us with some water or any provision Allah has granted you﴾, meaning: pour to us and give us some water or provision that Allah granted you.

﴿They will reply, "Allah has forbidden both to the disbelievers﴾, the residents of Paradise will say: Allah had made them unlawful to the disbeliever at this day. Abū Al-Jawzā' said: I asked ibn 'Abbās (may Allah be pleased with them) about which charity is better? He said: Water, did not you see the residents of the Fire when they will seek help, they will say: give us some water?

Qur'ān 7: 51 Allah Almighty said:

﴿Those who took their religion as distraction and amusement﴾ it refers to those whose prohibited Al-Bahirah, As-Sa'ibah, Al-Waşīlah, Al-Hāmi and whistling and handclapping around the House, along with the other low and dirt things that they used to do in the Jāhiliyyah. The term 'Ad-Din' includes everything that is supposed to adhere to whether it is right or wrong. According to Abū Rawq: the term Dinuhum refers to their 'Eid.

﴿And were deluded by ⌜their⌝ worldly life Allah will say, ⌝ "Today We will ignore them﴾, We will leave them in Fire.

﴿Just as they ignored the coming of this Day of theirs and for rejecting Our revelations﴾.

Qur'ān 7: 52 Allah (may He be glorified and exalted) said:

﴿We have certainly brought them a Book﴾, refers to the Qur'ān.

﴿which We explained with knowledge﴾, meaning explained it in detail.

﴿a guide and mercy for those who believe﴾. Hudan and Raḥmatan is used in accusative on disconnection.

Qur'ān 7: 53 ﴿Do they only await the fulfillment ˹of its warning˺?﴾, in reference to what they were promised of punishment and entering the Fire. Qatādah said: it refers to the reward of their deeds. Mujāhid said: their recompense.

As-Suddī said: their punishment. Ibn Zayd said: when it will come true.

﴿The Day it will be fulfilled﴾, on the Day of Resurrection.

﴿those who ignored it before will say: "The messengers of our Lord certainly came with the truth. Are there any intercessors who can plead on our behalf?﴾, so that we are saved from what we ended up in.

﴿Or can we be sent back﴾ to the first life.

﴿so we may do ˹good, ˺ unlike what we used to do?"﴾, so that we might do (good) deeds other than those (evil) deeds which we used to do,

﴿They will have certainly ruined themselves, and whatever ˹gods˺ they fabricated will fail them﴾ their false deities will forsake them on this day.

Qur'ān 7: 54 ﴿Indeed your Lord is Allah Who created the heavens and the earth in six Days﴾.

Sa'īd ibn Jubayr said: Allah Almighty was able to create the heavens and the earth in no time. However He created them in six days to teach their creature's to be patient.

﴿then established Himself on the Throne﴾.

Al-Kalbī and Muqātil said: It means He established. (Abū 'Ubaydah said: He ascended. Some said: He dominated it. It was said: He possessed it[1].

(1) previous source about it.
- And what the compiler mentioned about them is one of the meanings of Istiwā according to the predecessors in this place, as they have four meanings that Ibn al-Qayyim referred to in his 'Nūniyyah' when he said:
- They have four phrases... It happened to the brave knight
- And it has settled and has risen, and so has risen, which has no denial
- Likewise, the one who is fourth has ascended.
- See ((Sharḥ Al-Maqāṣid)) by Ibn Īsā 1/440.
- As for the meaning of the leveling in the different places of the Qur'ān, as-Sa'dī explained it in his ((Tafsīr)) (p. Where he said: "Istiwā" is mentioned in the Qur'ān

however, all these interpretation are incorrect. The right interpretation is

with three meanings: a period that does not be followed by a particle, so its meaning is perfection and completeness, as in His saying about Mūsā: "And when he reached full strength and maturity" [Qur'ān: 28:14], Sometimes it is in the sense of ascend and rise, and that is if it was followed by 'Alā (on), as in the Almighty's saying: {then established Himself on the Throne} [Qur'ān: 25: 59]. {So that you may sit firmly on their backs } [Qur'ān: 43: 13]. And sometimes it is in the sense of intention, as if it is followed by 'Ila (to) like this verse.

- Aṭ-Ṭabarī mentioned it in ((Jāmi' al-Bayān)) 1/192 and did not attribute it, and Al-Baghawī mentioned it in ((Ma'ālim at-Tanzīl)) 3/235 and attributed it to the Mu'tazilah, so he said: The Mu'tazilah attributed the Istiwā' to having hold on, and as for the Sunnis, they say: The Ascension over the Throne is an attribute of Allah Almighty Without how, a man must believe in it, and entrust knowledge in it to Allah Almighty.
- Az-Zamakhsharī mentioned it in ((Al-Kashshāf)) 2/530 at the fifth verse of Surat (Ṭahā), and it is one of the sayings of the Mu'tazilah.
- This saying has right and wrong, not all of them are corrupt interpretations, so what came from the Mu'tazilah and those who agreed with them in saying that
- The meaning of Istiwā': He seized and possessed, so it is corrupt as the compiler said, and as for what came from al-Kalbī, Muqātil and Abī 'Ubaydah, it is true and from the sayings of the predecessors, as previously explained.
- This saying is according to the Ash'arī school of thought.
- Ibn Taymiyyah said in ((Majmū' al-Fatawā)) 3/310, commenting on the words of ath-Tha'labī: And he chose what he narrated from al-Farrā'' and a group that it means that He directed to the creation of the Throne, as stated by His saying: {Then He turned towards the heaven when it was ⌜still like⌝ smoke…..} [Qur'ān: 41: 11], that is, He turned to creation of the heaven. However, this is of the weakest views since It has been narrated that the Throne was on the water before the creation of the heavens and the earth, and it is also proven in Ṣaḥīḥ Al-Bukhārī on the authority of 'Imrān ibn Ḥusayn on the authority of the Prophet (P.B.U.H) that he said: {Allah was and there was nothing before Him, and His Throne was on the water, and He wrote in the remembrance of your nothing then created the heavens and the earth}. So if the Throne was created before the creation of the heavens and the earth, then how is His Istiwā' refers to His creation of it? If this was known in the language: if he settled on such-and-such in the sense that he intended to do it, and this is never known in the language, neither reality nor metaphor, nor in rhyme nor in prose. And whoever said: Istiwā with the meaning of turned towards: He mentioned it in his saying: {Then He turned towards the heaven when it was ⌜still like⌝ smoke, saying to it and to the earth} [Qur'ān 41: 11]. Because it is followed by the particle of the end, as it is said: You intended for such-and-such, and you did not intend for it.
- Ibn Taymiyyah said in ((Majmū' Al-Fatawā)): 8/479: This is the saying of Al-Ash'arī and the Imams of his companions and those who agreed with them, such as Al-

what Al-Farrā' and a group of Semantics' scholars said it means: He started to create the Throne then He turned towards His creation. This is held Allah's the Almighty statement:

﴿Then He turned towards the heaven﴾ [2: 29], meaning: He started to create the heavens. Some theologists said that Allah originated a verb is called Istiwā'. It is like come, go and descend. And all this among the attributes of His actions.

[1369] Abū Bakr al-Jawzaqī informed us: Muḥammad ibn Muḥammad ibn ʻAbdullah al-Jurjāni related to us: Abū Muḥammad ibn ʻAbdullah ibn Isḥāq ibn Ibrāhīm al-Madānī related to us in Bagdad, Abū Yaḥyā Al-Warrāq related to us, Muḥammad ibn al-Ashras al-Anṣārī related to us, Abū Al-Mughirah ʻUmayr ibn ʻAbdul Al-Majīd al-Ḥanafī related to us, on the authority of Qurrah ibn Khālid , on the authority of al-Ḥasan that Umm Salamah (may Allah be pleased with her) commented on Almighty's statement:

﴿The Most Compassionate, ⌜Who is⌝ established on the Throne﴾ [20: 5]:

Qaḍī Abī Ya'lā, Ibn az-Zaghūnnī and Ibn ʻAqīl in many of his sayings. The same goes for coming and going. Then he mentioned the sayings of the Imāms of Sunnah, ḥadīth and jurisprudence, and said: It is as evidenced by actions that establish itself by His will and choice.

- Al-Baghawī said in Ma'ālim al-Tanzīl 3/235: As for the Sunnis, they say: Ascending over the Throne is an attribute of Allah Almighty, without how, a man must believe in Him, and entrust knowledge of it to Allah Almighty.
- And what the compiler reported after that is indicative of the doctrine of the predecessors in this matter.
- Adh-Dhahabī said: The preacher, the reciter, and it was said: His nickname is Abū Al-Ḥusayn, and he is called Faḍlah. The Imām, the traditionist and authority, and As-Suyūṭī said: Imām Al-Ḥāfiẓ is a wandering man, and Al-Jurjānī: He attributed it to his country, Jurjān, which is a famous and great city between Tabaristan and Khurāsān, from which a group of scholars emerged. See: ((History of Islam)) by adh-Dhahabī 26/132, ((Siyar A'lam al-Nubalā') 16/271, ((Al-Ansāb' by al-Sama'ānī) 2/40, ((Tabaqāt Al-Ḥāfiẓ)) (p. 390), ((Mu'jam al-Buldān)) 2/139.
- Ibn Abī Ḥātim said: There is nothing wrong with him, and Ibn Ḥibbān said: He was one of those who were the only ones to denounce famous people.
- See: ((al-Jarh wa'l-Ta'deel)) by Ibn Abī Ḥātim 6/377, and ((al-Majrooheen)) by Ibn Ḥibbān 2/199, and ((Lisan al-Mizan)) 5/337.

The way of Istiwā' cannot be recognized and Istiwā' is not unknown, and believing in it is compulsory while denying it is disbelief[1].

[1370] I heard Abū Muḥammad Al-Ḥasan ibn 'Alī ibn Muḥammad ibn Ḥimdān as-Sijzī al-Khaṭīb, saying: I heard al-Qaḍī Abū Sahl Muḥammad ibn Sa'īd saying: I heard Abū Bakr al-Bukhārī saying: I heard Abū 'Abdullah Muḥammad ibn Shujā' al-Balkhī saying: Mālik ibn Anas (may Allah have mercy on him) was asked about Almighty's statement:

﴿the Most Compassionate, ˹Who is˺ established on the Throne﴾ [20: 5]

How He established? Imām Mālik replied: The method cannot be recognized, and to believe in it is obligatory, however asking about the way is

(1) **[1369] The assessment of the reliability of the chain of transmitters:**

- Weak in it Ibn Al-Ashja'ī narrates from the weak, and 'Umayr used to narrate rejected hadiths, and this report is not valid from Umm Salamah (may Allah be pleased with her).
- Al-Ḥāfiẓ Adh-Dhahabī said in ((Al-'Ulu)) (p. 65): This saying is preserved from a group like Rabī' al-Ra'ī, Mālik Al-Imām, and Abū Ja'far At-Tirmidhī.
- Moreover, It is no valid on the authority of Umm Salamah because Abū Kinānah is not reliable, and Abū 'Umayr, I do not know him.
- Ibn Taymiyyah said in Majmū' al-Fatawā 3/219: This answer was narrated on the authority of Umm Salamah, may Allah be pleased with her as Mawqūf and Marfū', but its chain of transmission is not reliable. This is what he said, may Allah have mercy on him, and I did not find anyone who narrated it on her authority as Marfū'. Its chain of narrators also contains Abū al-Mughirah al-Ḥanafī who was graded weak and It has whom I did not know.

The authentication of Ḥadīth:

- Ibn Baṭṭah recorded it in ((al-Ibānah)) 6/151. He said: Abū Bakr Abd al-'Azīz ibn Ja'far narrated to me, he said: Abū Bakr Aḥmad ibn Hārūn narrated to us, he said: Muḥammad ibn Aḥmad al-Sayyārī narrated to us. And Al-Lalkā'ī recorded it in ((As-Sunnah)) 1/253. He said: 'Abdullah ibn Muḥammad ibn Aḥmad narrated to us, he said: Abdul Ṣamad ibn 'Alī narrated to us. Both of them are from Abū Yaḥyá Al-Warrāq, he said: Abū Kinānah Muḥammad ibn Al-Ashras narrated to us, he said: 'Umayr ibn Abd Al-Hamid Al-Thaqafī narrated to us, he said: narrated to us Qurrah ibn Khalid, on the authority of Al-Hassan, on the authority of his mother, on the authority of Umm Salamah and he mentioned him. However, Ibn Baṭṭah said: 'Umayr, and Al-Lalkā'ī said: Abū 'Umayr Al-Ḥanafī. It was mentioned by As-Suyūṭī in ((Ad-Durr al-Manthūr))

innovation(1).

Muḥammad ibn Shu'ayb ibn Shābūr reported from his father that a man asked al-Awzā'ī about Almighty's statement:

﴿The Most Compassionate, ˹Who is˺ established on the Throne﴾ [20: 5]. Thus he said: He is above the Throne the way He described Himself, and I see that you are a straying man(2).

I have been told that a man asked Isḥāq ibn Ibrāhīm Al-Hanẓalī: How did Allah establish on the Throne, was He sitting or standing?

So He replied: the one who sits down is the one who feels tired of standing and the one who stands up is the one who feels tired of sitting down. You can ask about other than this.

The term 'Arsh lexically refers to the bed, or everything that is higher

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(1) **[1370] The assessment of the reliability of the chain of transmitters:**

- Weak, including Muḥammad ibn Shujā', Ibn Ḥajar said that it is rejected, and in it there are those whom I did not find. But the report was narrated in other authentic routes.

The authentication of Ḥadīth:

- Al-Bayhaqī recorded it in ((Asmā was-Ṣifāt)) 2/305 with its chain of transmission. He said: Abū Bakr Aḥmad ibn Muḥammad ibn Al-Ḥārith Al-Faqīh al-Aṣfahānī narrated to us, I am Abū Muḥammad 'Abdullah ibn Muḥammad ibn Ja'far ibn Ḥayyān known as Abī Al-Sheikh. Abū Ja'far Aḥmad ibn Zayrak Al-Yazdī narrated to us, I heard Muḥammad ibn Amr ibn an-Naḍr Al-Nīsābūrī, says: I heard Yaḥyá ibn Yaḥyá say: We were with Mālik ibn Anas, and a man came and said.. so he mentioned him, except that he said: The Istiwā is not unknown, and the manner is not reasonable...etc. Ibn Ḥajar said in ((Fatḥ al-Bārī)) 13/406: Al-Bayhaqī brought it out with a good chain of narrators on the authority of 'Abdullah ibn Wahb. And he mentioned the tradition.
- Al-Lalkā'ī recorded it in ((As-Sunnah)) 1/253, and Al-Albānī classed it as authentic in "Mukhtaṣar Al-'Ulou" by Adh-Dhahabī 1/75 from the words of Rabi`ah Ibn Abī 'Abd al-Raḥman.

(2) The assessment of the reliability of the chain of transmitters: Muḥammad ibn Shu'ayb is truthful, but I did not find a biography for his father, as he is unknown to me, and his condition is not known.

The authentication of Ḥadīth:

- Al-Ḥāfiẓ Ibn Ḥasan mentioned it in ((Fath Al-Bari)) 13/406 and attributed it to Ath-Tha`labī and he did not comment on it.

than you so it shaded you, according to another view. Derived from it is the ‘Arsh Al-Karm (the trellis of the grapevine). It was said: the throne refers to dominion. Zuhayr said in the context:

You came to ‘Abas while they lost their power

And Thabyān whose legs slip to the ground.

Allah Almighty said:

﴿He makes the day and night overlap in rapid succession﴾, the night follows the day in succession and does not come later or earlier than it should be.

﴿He created the sun, the moon, and the stars—all subjected by His command﴾, meaning, all are under His command, will and dominion.

Allah alerted us afterwards, The creation and the command belong to Him ˹alone˺. Blessed is Allah—Lord of all worlds !. The people Levant recited it in nominative as subject and predicate.

﴿The creation and the command belong to Him ˹alone﴾

[1371] I heard Abū al-Qāsim al-Ḥabībī saying: I heard Abū ‘Abdullah Muḥammad ibn Nāfi’ as-Sijzī in Hurrah, saying: I heard Abū Yazīd Hātim ibn Maḥbūb As-Sami saying: I heard ‘Abdul Jabbār ibn al ‘Ala’ Al-‘Attar saying: I asked Sufyān ibn ‘‘Uyaynah about Allah’s statement:

{The creation and the command belong to Him}, so he said: Allah Almighty separated between the creation and the command so whoever combines them, he will fell into disbelief[1].

(1) **[1371] The assessment of the reliability of the chain of transmitters:**

- In it, Abū Al-Qāsim Al-Ḥabībī, al-Ḥākim impugned him. It also contains Muḥammad ibn Nāfi’, who was not mentioned with impugnment or validation. The rest of his men are trustworthy.

The authentication of Ḥadīth:

- Al-Baghawī mentioned it with his text in ((Ma’ālim at-Tanzīl)) 2/165, and Ibn ‘Ādil al-Dimashqī in ((Al-Lubāb)) 9/155 both of them without a chain of transmission, and Ibn Abī Ḥātim recorded it in ((Tafsīr al-Qur’ān al-‘Aẓīm)) 6/69 with its chain of transmission from two paths on the authority of Sufyan in Allah’s saying {The creation and the command belong to Him ˹alone˺} [Qur’ān: 7: 54] except that he said in the first: So the creation is the creation, and the command is the speech. And he said in

The Messenger of Allah (P.B.U.H) said:

"Whoever does not praise Allah Almighty for a good deed he did and praised himself, so he is ungrateful and his deeds will be on no avail. And whoever thinks that Allah made any choice for the servants, so he disbelieved in what Allah Almighty sent down to His Prophets."(1)

Because Allah Almighty said: ﴿The Creation and the Command belong to Him alone﴾.

[1372] Abū al-Qāsim al-Ḥabībī recited to us saying: Abū Al-Ḥasan ʿĪsā ibn Zayd Al-ʿUqīlī recited to us saying: Abū Al-Muthannā Muʾādh ibn al-Muthannā al-ʿAnbarī recited to us on the authority of his father that Mahmoud al-Warrāq said:

To Allah belongs everything concerning His creation

And the creatures have nothing in their affairs(2).

﴿Blessed is Allah—Lord of all worlds!﴾

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the second: Creation is below the Throne, and the command is above that. Al-Bayhaqī mentioned it in ((Asmā waṣ-Ṣifāt)) 1/610 that a man asked him about the Qurʾān, and Ibn Uyaynah said, "Didn't you hear his saying: {The creation and the command belong to Him ˹alone˺} [Qurʾān: 7: 54] Creation is creation, and command is command.

(1) Aṭ-Tabarī recorded it in ((Jāmiʾ al-Bayān)) 12/484, he said: al-Muthannā narrated, he said: Isḥāq, he said: Hishām Abū ʿAbdul Raḥmān narrated to us, he said: Baqiyyah ibn al-Walīd narrated to us, he said, ʿAbdul Ghaffār ibn ʿAbul ʿAzīz al-Anṣārī narrated to me, on the authority ʿAbdul ʿAzīz ash-Shāmī, on the authority of his father, and he was a companions of him. His editor ash-Sheikh Aḥmad Shākir in al-Ḥāshiyah. This report was narrated by al-Ḥāfiẓ ibn Ḥajar in the two places of the biography of ʿAbī ʿAbdul ʿAzīz and Saʾīd, and ibn al-ʿAthīr in ((Usud al-Ghābah)) 6/198. Similarly, it was narrated by ibn Kathīr in ((Tafsīr al-Qurān al-ʿAẓīm)) 6/320 in ((Ad-Durr al-Manthūr)) 3/171. It is a weak report, with a Isnād Hālik (broken chain).

(2) **[1372] The assessment of the reliability of the chain of transmitters:**
- Al-Aqīlī is a liar, and Al-Habībī also was impugned by al-Ḥākim.
- The authentication of Ḥadīth:
- I did not find anyone who recorded it.
- Abū Ḥayyān mentioned it in ((Al-Baḥr Al-Muḥīṭ)) 6/440, and Al-Alūsī in ((Rawḥ Al-Maʾānī)) 18/230 Both of them are on it in the interpretation of Surat Al-Furqān, the first verse.

Aḍ-Ḍaḥāk said: Tabārk means exalted, while Al-Khalil ibn Aḥmad said: It means glorified.

Al-Qutaybī said: Tabārk is reactance of blessing. Al-Ḥusayn ibn al-Faḍl said: Allah is blessed in His Essence and blessed whoever He wills of His creation.

﴿The Lord of the Worlds﴾.

Qur'ān 7: 55 Allah (Glory be to Him) said:

﴿Call upon your Lord humbly and secretly﴾, meaning in humbleness and humility.

﴿And secretly﴾ means in private.

﴿Surely He does not like the transgressors﴾.

'Aṣim al-Aḥwal reported from Abū 'Uthmān an-Nahdī that Abū Musa (may Allah be pleased with him): the Prophet (P.B.U.H) was in expedition so they ascended a hill and the people start raising their voice with Takbīr and Tahlīl. According the Prophet (P.B.U.H) said:

(O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge)[1].

Al-Ḥasan said: Between the supplication made in secret and the supplication made openly, there is a seventy-fold difference. If a man has memorized the Qur'ān, and his neighbor is unaware of it, the man has truly acquired extensive knowledge, even though people may not perceive it. If a man prays long prayers in his house, with neighboring houses around, and people are unaware of it, we have witnessed some people on earth who could engage in acts that they were

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic according to aṭ-Ṭabarī. The origin of the ḥadīth is in the two Ṣaḥīḥ books.

The authentication of Ḥadīth:
- Al-Bukharī recorded it in ((Ṣaḥīḥ)), Book of Invocations, Chapter on Supplication if an Obstacle Comes (6384), and Muslim in ((Ṣaḥīḥ)), Book of Remembrance and Supplication, Chapter on the Desirability of Lowering the Voice by Remembrance (3704).

capable of performing in secret and would remain unknown."

The Muslims used to strive in making du'a (supplication) without their voices being heard, as if it were just a whisper between them and their religion. This is because Allah Almighty says:

﴿Call upon your Lord humbly and secretly﴾.

Indeed, Allah mentioned a righteous servant who invoked Him secretly, and Allah approved of his action by saying,

﴿when he cried out to his Lord privately﴾[1] [19: 3]

﴿Surely He does not like the transgressors﴾. Those who transgress in supplication.

Abū Mijlaz said: Those who are praying Allah to reach the grade of the Prophets. 'Attiyah al-'Awfī said: it refers to those who are asking Allah for what is not permitted for the believers, such as to say: O Allah, disgrace them, or curse them.

Ibn Jurayj said: raising voice and crying in supplication is one of the forms of aggression in prayer, because they were commanded to pray in humbleness and humility.

Qur'ān 7: 56 Allah Almighty said:

{And do not spread corruption in the land} with polytheism and acts of disobedience and calling others to worship other than Allah Almighty. ﴿after it has been set in order﴾, meaning after Allah reformed it by sending Messengers and commanding good and forbidding evil. Every land was ruined before the

(1) Aṭ-Ṭabarī recorded it in ((Jāmi' al-Bayān)) 8/206-207: al-Muthanā narrated to me, he said: Suwayd ibn Naṣr narrated to us, saying: ibn al-Mubārak, on the authority of al-Mubārak ibn Faḍālah, on the authority of al-Ḥasan, he said: If man would say I had….and mentioned it, yet he did not mention what the compiler started with from the say of al-Ḥasan: Between supplication in public and supplication in private is seventy doubles.

- In addition, Al-Alūsī mentioned it in ((Rawḥ al-Ma'ānī)) 8/139, on the authority of al-Ḥasan and attributed it to ibn al-Mubārak and Aṭ-Ṭabarī and the Abī ash-Shaykh. He distinguished between the two narrations, so after he mentioned what at-Ṭabarī reported, he said: According to another narration from him, and he mentioned what the compiler started with on the authority al-Ḥasan.

prophet was sent to it, so it will be reformed through acts of obedience. ʻAttiyah said: Do not disobey in the land so that Allah does not prevent rain and ruin the crops with your disobedience.

﴿And call upon Him with hope and fear﴾. Al-Kalbī said: the Muslim should worship His Lord, out of His severe torment and hope for His tremendous reward. Allah then said,

Ar-Rabīʾ ibn Anas said; ﴿with hope and fear﴾ [32: 16], similar to His statement: ﴿with hope and fear﴾ [21: 90]. It was said: for fear of punishment and hoping for forgiveness.

Ibn Jurayj said: fearing of justice and hoping for grace. ʻAṭāʾ said: fearing of Fire and hoping of Paradise. Dhu Nūn Al-Masrī said: Fearing of separation and hoping for meeting with Him.

﴿Indeed, Allah's mercy is always close to the good-doers﴾ His right was near. The Grammarians differed much about what it refers to. I will mention below some of the views that they adopted. Saʾīd ibn JUbayyr said: the term al-Raḥmah here refers to the reward. However, Al-Akhfash said: It refers to the rain, thus the term al-Qarīb will be an attribute for the meaning other than the statement. It is similar to Almighty's statement:

﴿If ⌜non-inheriting⌝ relatives, orphans, or the needy are present at the time of distribution, offer them a ⌜small⌝ provision from it﴾. [4: 8].

He did not say ʻMinhāʾ as He meant by distribution both inheritance and money.

He said: ﴿Joseph began searching their bags before that of his brother ⌜Benjamin⌝, then brought it out of Benjamin's bag﴾ [12: 76].

The term Aṣ-Ṣwāʾ (the cup) is masculine, but He referred to the watering drinking. According to Al-Khalil ibn Ahmed: the near and far are equal in masculine and feminine, and singular and plural.

The poet composed in this

It is enough to me be grieved to stay in a territory

My friends are away from it

And he said concerning the feminine:

The home is near to me not away

But my soul is far away

Sībawayh said: Once feminine is annexed with masculine, masculine takes precedence.

Al-Kisā'ī said: It means that Allah's mercy is near. It is similar to Almighty's statement:

﴿Say, "That knowledge is only with Allah. You never know, perhaps the Hour is near."﴾ [33: 63]. Perhaps it will be coming near.

An-Naḍr ibn Shumayl said: Mercy is infinitive and the infinitives are more worthy to be in masculine form.

He Almighty said further:

﴿So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah﴾ [2: 275]

The poet said as well:

Forgiveness and generosity are buried in a grave

In Marw in the straightway.

Abū 'Amr ibn Al-'Ala' said: al-Qarīb lexically has two meanings: near in place and near in relative. The Arab used to say: this woman is near to you if she was a one of your relatives. And this woman is near to you if it refers to distance. Imru' al-Qays said:

Woe to him if he goes, nor Umm Hāshim

Near, nor al-Basbasāt the daughter of Yashkurā

Abū 'Ubaydah said: the near and the far are used in masculine and feminine. He quoted the statement of 'Urwah ibn al-Ward:

The land is not hear from you to drew

Neither near nor is it far from you.

Abū 'Ubaydah said: if the near and far were two nouns, both masculine

and feminine are equal in it. if they are indeclinable of Ba'udat and Qarubat, so you will say: Qarubat so it is near and Ba'udat so it is far.

Qur'ān 7: 57 Allah Almighty said:

﴿He is the One Who sends the winds ushering in His mercy﴾

'Aṣim recited it (Bushrā) with Ḍammah of al-Bā' and Sukūn of ash-Shīn.

It means it gives glad tidings of rain. It is affirmed by Allah's statement:

﴿He sends the winds as bringers of good tidings﴾ [30:46]. It was narrated from him (Bushurā) with Ḍammah of Bā' and Shīn in plural form Bashir, such as Nudhur and Nadhīr. This is the recitation of ibn 'Abbās (may Allah be pleased with them).

Other reciters of al-Kūfah recited it {Nashra} with Fatḥah of Nūn and Sukūn of ash-Shīn. It refers to soft and good rains. Imru' al-Qays said:

The rain, the direction of the clouds,

the winds of grass and dropping of rains

this recitation was also affirmed by Ibn Mas'ūd, ibn 'Abbās (may Allah be pleased with them) and Zirr ibn Ḥubaysh. It is also chosen by Abū 'Ubayd, referring to Allah's statement:

﴿And [by] the winds that spread [clouds]﴾ [77: 3]

The reciters of Hijāz and al-Baṣrah recited it (Nushura) with Ḍammah of an-Nūn and ash-Shīn. This is also the recitation held by Abū Hātim and said: It is the plural of Nushur, such as Ṣabūr and Ṣubur, and Shakūr and Shukur. It refers to winds that comes from every direction and blow from every side.

Al-Ḥasan, Abū Rajā', Abū 'Abdul Raḥman and ibn 'Āmir recited it (Nushra) with Ḍammah of an-Nūn and Sukūn of ash-Shīn with Takhfīf.

Masrūq recited it: (Nashara) with two Fatḥah, on the meaning: Manshurā such as an-Nafaḍ and al-Qabaḍ.

﴿His mercy [i.e., rainfall]﴾ it refers to the coming of rain.

﴿When they bear heavy clouds Heavy clouds﴾ when the wind carries

clouds that are heavy with rain. ﴿We drive it to﴾ referring to the wording of clouds. ﴿for a lifeless land﴾, refers to the dead land. It was said to bring life to a dead land in which there is no vegetation.

﴿And then cause rain to fall﴾, meaning: with clouds, or in the land according to another view. ﴿Water﴾ refers to rain. Abū Bakr ibn ʿAyyāsh: No drop descends from the heaven except four winds work to produce it. As-Saba arouses it, and the north gathers it, and the south rotates it, and ad-Dabūr disperses it.

﴿producing every type of fruit. Similarly, We will bring the dead to life﴾, meaning as Allah brings life to the dead land with rain; He brings life to the dead. ﴿So perhaps you will be mindful﴾[1]

Abū Hurayrah and ibn ʿAbbās (may Allah be pleased with them) said: When the people die after the first blow, they will be showered with rains for forty years.

This rain looks like the sperms of the men out of water beneath the Throne called the water of life.

Then, they will grow in their graves with this rain the same way they would grow in the bellies of their mothers and as the plant would grow out of water until their bodies will complete, the spirit will be blown at them. later, they will be overtaken by sleep so that they will sleep in their graves. When it will be blown in the trumpet for the second time, they will wake up while they find the taste of sleep in their heads and their eyes the same as the sleeper would find when he wakes up. By then, they will say:

(1) Aṭ-Ṭabarī mentioned it in ((Jāmiʾ al-Bayān)) 12/493 on the authority of Abū Hurayrah, may Allah be pleased with him, without a chain of transmission. And the ḥadīth of Abū Hurayrah about the resurrection, narrated by Muslim in the book of temptation, chapter between the two blasts (2955), he said: The Messenger of Allah P.B.U.H: " The Prophet (P.B.U.H) said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Hurayrah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body."

﴿They will cry, "Woe to us! Who has raised us up from our place of rest?﴾ [36: 52] then a crier will call out to them:

﴿This must be what the Most Compassionate warned us of; the messengers told the truth!"﴾ [36: 52]

﴿So perhaps you will be mindful﴾

Qur'ān 7: 58 Allah Almighty said:

﴿The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything﴾.

This is a parable which Allah Almighty had set for the believer and the disbeliever. The likeness of the believer is like the fertile land, whose vegetation produces crops with the permission of Allah. And the likeness of the disbeliever is like the bad and infertile land which produces no crops. ﴿hardly produces anything﴾, meaning: brings forth nothing but with difficulty. Abū Ja'far recited it: {Nakada} with Fatḥah of al-Kāf, that is: It hardly produces.

﴿This is how We vary ˹Our˺ lessons to those who are thankful﴾.

Qur'ān 7: 59 Allah Almighty said:

﴿Indeed, We sent Noah to his people﴾.

He is Noah ibn Lamak ibn Mutwashlah ibn Akhnūkh; he is Idrīs ibn Mahlā'īl ibn Yird ibn Qinān ibn Anush ibn Shīth ibn Adam (peace be upon him). He was the first prophet after Idrīs, and he was a carpenter. Allah sent him to his people while he was fifty years old.

﴿He said, "O my people! Worship Allah—you have no other god except Him﴾.

Muḥammad ibn As-Samayfa' (Gharahu) with Fataḥah of Rā'.

Al-Farrā 'said: Some of the tribe of Banū Asad and Quḍ'ah would pronounce Ghayr with Fatḥah if it has the meaning of 'except' whether the speech was perfect before it or not. They would say: no one came to me except you. And Al-Mufaḍḍal composed:

Nothing prevented drinking of it except

A dove dribbled in branches of different colors.

Az-Zajjāj said: Gharahu is used in accusative for two reasons:

One of them is that it used for exception out of different type.

The other is that it is used as a circumstantial phrase of Allah's statement:

﴿Worship Allah﴾ because the term 'Gharahu' is indefinite even if it was added to definite.

Abū Ja'far and Yaḥyā ibn Wathāb, al-A'mash and al-Kisā'ī recited it:

﴿You have no other god except Him﴾ with Kasrah of ar-Rā' as an attribute of 'god'. This is the view of choice of Abū 'Ubayd to be one statement.

The other reciters read it (Gharuhu) in nominative for two reasons: one of them is that it came in commencement, even if it was delayed in wording, its estimation: You have no god except Him.

The other is to use it as an attribute for the interpretation of 'god', thus, the meaning will be: You have no god besides Him.

﴿I truly fear for you], if you do not believe

﴿the torment of a tremendous Day﴾.

Qur'ān 7: 60 Allah Almighty said:

﴿But the chiefs of his people said﴾, meaning, the general public, chiefs, commanders and great ones of his people said. According to Al-Farrā': it refers to the men apart from the women.

﴿"We surely see that you are clearly misguided﴾.

You are erroneous and away from the truth. ﴿Clear﴾ means apparent.

Qur'ān 7: 61 {He said} Noah.

﴿He replied, "O my people! I am not misguided!﴾ He did not say Layst although the term Ḍalālah' (misguidance) is used in feminine since it backs to the meaning not the wording. Perhaps it has the meaning of advanced verb.

﴿But I am a messenger from the Lord of all worlds﴾

Qur'ān 7: 62 Allah Almighty said:

﴿conveying to you﴾, Abū 'Amr recited it: (Abli'ghikum) in Takhfīf (lightening) everywhere in the Qur'ān. as Allah Almighty said:

﴿I have delivered to you the messages of my Lord﴾ [7: 93].

And His statement:

﴿to ensure that the messengers fully deliver the messages of their Lord﴾. [72: 28]

Because all the divine Books were revealed all together with the exception to the Qur'ān. However, the other reciters read it {Ubalighukum} with Tashdīd (duplication). That is the choice of Abū 'Ubayd and Abū Hātim because it is the most eloquent of the two tongues. Allah Almighty said:

﴿O Messenger ! Convey everything revealed to you from your Lord﴾

And He said as well: [5: 67]

﴿conveying to you my Lord's messages and giving you ˹sincere˺ advice﴾

It is said: I advised him and I advised for him, likewise: I thanked him and thanked for him.

﴿And I know from Allah what you do not know﴾

That His punishment will not be delayed of the wicked people.

Qur'ān 7: 63 ﴿Do you find it astonishing﴾, Alif of interrogation was joined with Wāw of conjunction as if He said: did you do such and such or did you wonder

﴿that a reminder should come to you from your Lord﴾, referring to prophethood, a message, or clarification according to another view. ﴿through one of your own, warning you﴾ warn you of the Allah's punishment if you disbelieve

﴿So you may beware and perhaps be shown mercy?"﴾ to be mindful of Allah and to be eligible of His mercy.

Qur'ān 7: 64 ﴿But they rejected him﴾, referring to Noah (Peace be upon him) ﴿so We saved him﴾ from the flood ﴿and those with him in the Ark﴾. According to ibn Isḥāq: it refers to his three sons: Sam, Ham, and Yāfith along with their wives and six people of those who believed with him and He carried them ﴿in the Ark﴾, that is, the ship. According to Al-Kalbī: They were eighty people: forty men and forty women.

﴿And drowned those who rejected Our signs. They were certainly a blind people﴾.

Meaning, blind from the Truth, unable to recognize it or find their way to it and ignorant of the command of Allah. Aḍ-Ḍaḥāk said: they were disbelievers. According to Al-Ḥusayn ibn Al-Faḍl: they were blind of insights. It is said: someone is blind of the truth and blind in sight. It was also said that both Al-'Amī and Al-A'mā are same like Al-Khaḍir and Al-Akhḍ ar. Muqātil said: They were blind of the forthcoming of the torment, namely, drowning.

Qur'ān 7: 65 Allah (may He be glorified) said:

﴿And to the people of 'Ād﴾, meaning: We sent to the people 'Ad. That is why the statement was in accusative case. He is 'Ād ibn 'Aws ibn Iram ibn Sam ibn Noah (Peace be upon him). They are 'Ād al-'Ulā.

﴿We sent their brother﴾ in kinship not in religion. ﴿Hûd﴾, He is Hûd ibn 'Abdullah ibn Rabāḥ ibn al-Jalūd ibn 'Ād ibn 'Aws ibn Iram ibn Sām ibn Noah (Peace be upon him).

According to ibn Isḥāq: He is Hūd ibn Shālikh ibn Arfikhshadh ibn Sam ibn Noah. {He said} to his people.

﴿"O my people! Worship Allah—you have no other god except Him. Will you not then fear Him?"﴾. by singling Him out and worshipping Him.

Qur'ān 7: 66 ﴿The disbelieving chiefs of his people responded, "We surely see you as a fool﴾, meaning, you are misguided because you call us to

abandon worshipping the idols in order to worship Allah Alone.

﴿And we certainly think you are a liar."﴾ in what you said that you are a messenger to us and the punishment will be imminent.

Qur'ān 7: 67 {He said} refers to Hūd.

﴿Hûd replied, "O my people! I am no fool! But I am a messenger from the Lord of all worlds﴾.

Qur'ān 7: 68 ﴿conveying to you my Lord's messages. And I am your sincere advisor.﴾

I call you to turn in repentance. Aḍ-Ḍaḥāk said that it means a trustworthy adviser for you. According to Al-Kalbī: I was a trustworthy among you before today.

Qur'ān 7: 69 ﴿Do you find it astonishing that a reminder should come to you from your Lord through one of your own﴾, referring to himself.

﴿So he may warn you? Remember that He made you successors after the people of Noah﴾. Meaning: He destroyed them and replaced you instead of them.

﴿and increased you greatly in stature﴾, meaning: taller, stronger and powerful than the other people. Muqātil said: the length of the man of them was twelve cubits, while Al-Kalbī said: the tallest one of them was one hundred cubits and the shortest one of them was sixty cubits. However, Abū Ḥamzah ath-Thamālī said: the shortest one of them was seventy cubits. According to ibn 'Abbās (may Allah be pleased with them): Eighty cubits. Wahb said: the head of the one of them as huge as the dome and their eyes and their noses were so big.

﴿So remember Allah's favours﴾ meaning: the favors of Allah. It is a plural; the singular of it is 'Ālā' such as (Mi'a and Am'ā') (intestines), and Qafā and Aqfā' (back of the neck). It is similar to His statement:

﴿throughout the night﴾: the singular of it is 'Inī (vessels).

﴿So you may be successful﴾

Qur'ān 7: 70 ﴿They said, "Have you come to us so that we would worship Allah alone and abandon what our forefathers used to worship?﴾ of idols.

﴿Then bring us what you threaten us with﴾ of torment.

﴿if what you say is true!"﴾.

Qur'ān 7: 71 {He said}, referring to Hūd.

﴿You will certainly be subjected to your Lord's torment﴾, the torment of Allah is due upon you. The letter Zāī is replaced by Sīn.

﴿And a wrath do you dispute with me regarding the so-called gods which you have made up﴾, referring to idols.

﴿You and your forefathers﴾ before you. ﴿a practice Allah has never authorized?﴾ evidence, poof, argument and an excuse. ﴿Then wait!﴾ so wait the forthcoming of punishment.

﴿"I too am waiting with you."﴾

Qur'ān 7: 72 ﴿So We saved him﴾, referring to Hūd when the punishment has fallen.

﴿And those with him by Our mercy and uprooted those who denied Our signs﴾, meaning: We finished the off and destroyed them to the last.

﴿They were not believers﴾.

The story of ʻAd and their destruction according to what ibn Isḥāq, As-Suddī and other narrators and commentators:

ʻAd tribe would settle in Yemen and their dwellings were at ash-Shihr and Aḥqāf. They are sands called sand of ʻĀlij, Duhnā' and Yabrin situated between ʻĀmman to Ḥaḍramaout. They would have spread throughout the whole earth and dominated it because of the power that Allah had given them. besides, they were idol-worshippers; they would worship them besides Allah. They had three idols they used to worship them, one of them is called Ṣada', the other called Ṣamūd, and the third is called al-Habbār.

Later, Allah Almighty sent to them Hūd (peace be upon him) who was one of the best of them in lineage. He commanded them to worship Allah alone and not associate partners with Him. He also enjoined them to cease oppressing people. However, they rejected and denied him,

saying: "Who is mightier than us in strength?" They built impressive structures and exercised severe tyranny, as mentioned in the Qur'ān. As a consequence, Allah withheld rain from them for three years, causing them great hardship.

During such times of affliction or war, people would supplicate to Allah for relief. Muslims and polytheists alike, respecting the sanctity of Mecca, would gather there to seek Allah's help. Mecca was inhabited by various people with diverse religions, yet they all honored Mecca and recognized its sacredness. At that time, the people of Mecca included the Amaleeq, named after Amaleeq ibn Lawd ibn Sam ibn Noah The leader of the Amaleeq at that time in Mecca was a man named Mu'awiyah ibn Bakr, and his sister Mu'awiya Kalthama bint Khubayr married a man from the Ad, the major tribe, named ʿUthman ibn Huwayrith. When the people of ʿAd faced drought and freezing, they decided to send a delegation to seek rain for them. The delegation included Qayl ibn ʿAnaz, Luqaym ibn Hizalʿattil ibn Dadd ibn ʿAad al-Akbar, and Marthad ibn Sa'd ibn ʿUqayr.when the drought befell ʿAd and they were distressed, they prepareda delegation to Mecca from among themselves to ask for rain. So they sent Qayl ibn ʿAnz and Luqaym ibn Huzāal ibn Huzayl ibn ʿUthayl ibn Ḍadd, the elder son of ʿĀd, and Marthad ibn Sa'd ibn ʿUfayr,who was a Muslim but hid his conversion, and Jalhamah Ibn al-Khabiree, the maternal uncle of his mother's brother Mu'awiyah ibn Bakr.

Then they sent Luqmān ibn ʿAd the junior ibn Ṣad ibn ʿĀad the Elder.

Each of these men went forth accompanied by a group of his relatives, so that the entire delegation numbered seventy men. Upon arriving in Mecca, the delegation stayed at the home of Mu'awiyah ibn Bakr on the outskirts of the city. Mu'awiyah, being their maternal uncle and in-law, provided them shelter and honored them They remained at his home for a month, during which they indulged in drinking wine while being entertained by the two female singers known as the "two locusts," who were associated with Mu'awiyah ibn Bakr.

Despite their original purpose of seeking aid against the tribulation faced by their people their stay prolonged to the point that Mu'awiyah began to feel distressed. He expressed his concern, recognizing the severity of the situation back home, and contemplated the dilemma of hosting them. Faced with conflicting emotions, Mu'awiyah shared his predicament with his two female singers, and they suggested composing a poem to convey his sentiments, which they would then sing to the delegation. They will not know who composed it, but it may make them leave."

Mu'awiyahibn Bakr accepted their suggestion and recited,

"Woe unto you, O Qayl, woe ! Arise and murmur softly

perhaps God will water us with a light cloud And He will water the land of 'Ad. Indeed, 'Ad have become unable to pronounce words From the terrible thirst; both the old and the young have lost hope. Their women were well off but now their women are longing for milk.

And wild beasts approach them openly and fear no arrow from any member of 'Ad. While you remain here with whatever you desire all day and all night long. May God make ugly your delegation of a people may they receive neither greeting nor peace !"

When they heard it they said to each

other: Your people have sent you against this tribulation which has descended upon them, but we have delayed. Let us enter the sanctuary and seek rain for our people !"

Marthad ibn Sa'd ibn 'Ufayr –who had believed in Hūd (Peace be upon him) secretly- said, "By God ! You will not be sent rain through your prayers, but if you obey your prophet and return to him, then you will be given rain."

In saying this, he revealed to them the fact that he had converted to Islam. When Jalhamah ibn al-Khaybarī, the maternal uncle of Mu'awiyah ibn

Bakr heard these words and realized that Marthad ibn Sa'd was a

follower of Hūd, he said:

O Abū Sa'd, you are of a noble tribe

and your mother is of Thamūd

Whereas we will never obey you as long as we live,

nor will we do what you desire.

Do you ask us to abandon the religion of Rafd

and Rami and the family of Dadd and the 'Ubud?

To abandon the religion of noble forefathers

who possessed ideas, and to follow the religion of Hūd?

Rafd, Raml, and Dadd were clans of 'Ad, as was al-'Ubud.

Jalhamah ibn al-Khaybarī said to Mu'awiyah ibn Bakr and his father

Bakr-who was an old and ashy man- "Restrain Marthad ibn Sa'd from [going with] us. We will not let him go to Mecca with us, since he is a follower of the religion of Hūd and has abandoned our religion." Then they set out for Mecca to ask for rain for 'Ad there. After they had left, Marthad ibn Sa'd went forth from the dwelling of Mu'awiyah to follow them. He caught up with them in Mecca before they had prayed for anything. When he reached them he arose to pray to God while the delegation of 'Ad was gathered together praying. He said, "O my God! Grant me my request alone, and do not include me in anything for which the delegation of 'Ad asks." Qayl ibn 'Anz was the chief of the delegation of 'Ad. The delegation of 'Ad prayed, "O God! Grant unto Qayl ibn 'Anz whatever he asks of you! And place our request together with his request."

Luqmān ibn 'Ad, the master of 'Ad, remained apart from the delegation of 'Ad when they prayed. Then, when they had completed their prayer, he said, "O God! I have come to you with my own need, so grant me my request." He asked Allah to grant him long age, so lived like the age of seven vultures. Whereas when Qayl ibn 'Anz prayed, he said,

"O our God! If Hūd is telling the truth, give us rain, for we have

acted wrongfully and we have perished." O God, I have not come for a

patient to ask cure for him, or a captive to set him free. O God, bring water to ʻAd as you used to bring them water". So God brought forth

three clouds, one white, one red, and one black, and someone

proclaimed to Qayl from the clouds, "O Qayl! Choose from among these clouds for yourself and your people." Qayl replied, "I choose the black cloud, for it is the cloud fullest of water." Thereupon a voice proclaimed to him:

You have chosen fine, copious ash, which will not spare anyone of ʻAd.

It will leave neither parent nor child, but it will make them all extinct except for Banu al-Lawdhiyyah, the rightly-guided.

Banu al-Lawdhiyyah were the children of Luqaym ibn

Huzāl ibn Huzayl, daughter of Bakr. They lived in Mecca together

with their maternal uncles, and were not with the rest of the ʻAd in their land, for they were the other ʻAd. They were the only ʻAd people who survived. God sent the black cloud, which Qayl b. ʻAnz had chosen, with the vengeance it carried against ʻAd. It came toward them from a valley of theirs called al-Mughīth. When they saw it, they took it for a good omen

and said, ﴿"Here is a cloud bringing us rain."﴾ Allah said,

﴿"Nay, but it is that which ye did seek to hasten, a wind bearing painful torment, destroying all things by commandment of its Lord"﴾ [46-24:25]

That is to say, destroying everything which it was

commanded to destroy. The first one to realize what was in it and to know that it was an ill wind was a woman of ʻAd called Muhaddid. When she discerned what was in it, she screamed and lost consciousness. When she awoke they said, "What did you see, O Muhaddid?" She replied,

"I saw a wind which had something like fire in it, in front of it, there were men, leading it."

Allah "employed it against them for seven long nights and eight long days,"' as Allah has said; al-lhusām means "lasting."

It left no one alive of ʿAd, whereas Hūd and those believers who were with him hid themselves in an enclosure. None of it struck him or those with him except what would be gentle to the skin and pleasant to the soul.

It passed from ʿĀd, piercing everything between heaven and earth, marking everything with stones. The delegation of ʿAd left Mecca and traveled until they passed by Mu'awiyah ibn Bakr and his father, and they

stopped there. While they were with him, a man approached on a camel on a moonlit night, the third evening after the smiting of ʿĀd. He told them what had happened, and they asked, "

And where did you part from Hūd and his companions?" He said, "I parted from them at the seacoast." And while they were doubting what he had told them, Bakr's daughter Huyzaylah said, "He is telling the truth, by the Lord of Mecca!

It has been said-and Allah knows best-that when Marthad ibn Sa'd, Luqmān b. ʿAd, and Qayl b. ʿAnz prayed in Mecca, they were told, "You were granted your desire, so choose for yourselves, except that there is no path to eternal life; death is inevitable. "And Marthad ibn Sa'd said, "O Lord! Grant me righteousness and truth." And he was granted that. Luqmān ibn ʿĀd

said, "Grant me life!" But he was told, "There is no way to eternal life, so choose for yourself the length of existence of sheep droppings, or a boar on a mountain, or a rugged place on which only a trickle flows, or of seven eagles." So Luqmān chose for himself the eagles, and it is asserted that he did indeed live the lifespan of seven eagles. He would take the fledgling as it emerged from its egg, keeping the male for its strength until, when it died, he would take another.

He continued doing this until he reached the seventh. It is said that each

eagle lived eighty years. Every eagle would live for eighty years, the last of it would be Labad. When Labad died, Luqmān died with it. When death overtook Lugman's eagle and his life ended. Labad in their language meant "time" or "fate."

As for Qayl ibn ʻAnz: It was said to him: "Choose for yourself as your companion chose." He said, "I choose that what befell my people should

befall me." He was told that that was destruction, and he said, "I do not care. There is no purpose in my surviving them." So the punishment which befell ʻAd also befell him, and he perished.

[1373] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed us, Makhlad ibn Jaʼfar related to us, Al-Ḥasan ibn ʻAlawiyyah related to us, Ismāʼīl ibn ʻĪsā related to us, Isḥāq ibn Bishr related to us: Al-Muthannā ibn as-Sabaḥ informed us on the authority of ʻAmr ibn Shuʼayb, from his father, that his grandfather said: Allah inspired to the barren wind to come out against the people of ʻĀd to take revenge from them. So they came out without amount as much as the nose of an ox. So it trembled what is between the east and the west. The treasurer said: "O Lord! We cannot stand it, accordingly Allah inspired it to come back and to set out as much as the circle of the ring. So it came back and set out as the circle of the ring(1).

[1374] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed us saying: As-Sunnī related to us: Abū Yaʼlā al-Mawṣilī related to us: Isḥāq ibn Abī Israel and ʻUbaydullah ibn ʻUmar al-Qwarīrī related to us: Jaʼfar ibn Sulaymān Ad-Dubaʼī related to us, saying: Farqad as-Aṣbaḥī related to us from ʻAṣim ibn ʻAmr al-Bujalī, Abū ʻUmamah al-Bāhilī (may Allah be pleased with him)

(1) **[1373] The assessment of the reliability of the chain of transmitters:**
- Too flimsy.
- Among its narrators: Isḥāq ibn Bishr is rejected and accused of lying and in it is the Muthannā, Ibn Ḥajar said: Weak and he got confused at the end of his life. And Yaḥyá ibn Maʼīn said on the authority of Amr ibn Shuʼayb: If it was narrated on the authority of his father on the authority of his grandfather, then it is a book, hence, he was classified as weak.

The authentication of Ḥadīth:
- As-Suyōṭī mentioned it in ((Ad-Durr al-Manthōr)) 3/179 and said: It was recorded by Isḥāq ibn Bishr and Ibn Asākir from the route of ʻAmr ibn Shuʼayb on the authority of his father on the authority of his grandfather, and Ibn Al-Jawzī mentioned it in ((Al-Muntaẓam)) 1/173 on the authority of ʻAṭā on the authority of Ka`b Al-Aḥbār in a similar way.

reported the Messenger of Allah (P.B.U.H) as saying:

"A group of people from this Ummah will spend the night indulging in food, drink, and entertainment, and they will wake up in the morning as monkeys and pigs. They will experience earthquakes and calamities, and they will say, The earthquake occurred last night due to the people of such and such tribe, and the destruction happened to the house of so and so.' Then, a barren wind will be sent upon them, the same wind that destroyed the people of 'Ad, because they consumed alcohol, engaged in usury, used to wear silk, and severed family ties."

Top of Form(1)

(1) **[1374] The assessment of the reliability of the chain of transmitters:**

- Hasan, including Ibn Fanjawayh; he used to narrate from rejected sources, and Farqad Lin Al-Ḥadīth (slightly weak narrator), made many mistakes.
- Al-Ḥākim said in ((Al-Mustadrak)) 4/560: This ḥadīth is authentic according to the condition of Muslim by Ja'far, and as for Farqad, they did not record it. And Al-Haythamī said in ((Majma` Al-Zawā'id)), The Book of Sedition, Chapter: What came about deformation and defamation.. 8/19: Farqad is weak. Uh. The statement of Ibn Ḥajar's words was previously explained in his biography as: Truthful, faithful, yet he is Layyin. Al-Albānī said in the book ((Forbidding Musical Instruments)) (p. 67): Al-Ḥākim and Adh-Dhahabī declared it authentic, and there is a clear consideration in it in ((Aṣ-Ṣāḥīhah)). And he said in ((Silsilat al-Ahādīth Aṣ-Ṣāḥīhah)) 4/137 (1604) on the authority of Farqad: It is not tolerable for him to be unique in these several ways, without all the trustworthy proofs. But the ḥadīth has evidence to be strengthened by it, Allah willing. Among its witnesses is what Al-Bukhārī narrated, commenting and categorizing it, in the chapter on what came about those who consider alcohol permissible and call it by another name (5590). Hishām ibn 'Ammār said: Ṣadaqah ibn Khalid narrated to us, 'Abd al-Raḥman ibn Yazīd ibn Jābir narrated to me, 'Attiyah ibn Qays al-Kalbī narrated to us, 'Abd al-Raḥman ibn Ghānim al-Ash'arī narrated to me, Abū 'Āmir or Abū Mālik al-Ash'arī narrated to me - by Allah, he did not tell me a lie - he heard the Prophet (P.B.U.H) say:
- ((From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection)).

According to another version: Allah Almighty sent upon them barren wind as much as it will take place in the ring. As-Suddī said: Allah Almighty sent the barren wind against ʻupon ʻAd. When it draws near to them, they look at their camels and their men flying between the heaven and the earth. When they saw this, they rushed to their homes. Upon entering, it entered upon them and destroyed them, then it drove them out of their homes. When Allah caused them to perish, He sent upon them black birds that picked them up and cast them into the sea and threw them in it. No wind would ever come out except with a measure except on this day, it came out without measure. It was so much that the treasurers could not account it.

Abū At-Tufayl ʻAmir ibn Wāthilah said: I heard ʻAlī ibn Abi Ṭālib (may Allah be pleased with him) saying to a man from Hadramaout: Have you ever seen red sand mixed with red mud, with a tooth stick and much nabk at one side of such and such in Hadramaout? He replies: "Yes, O Commander of the Faithful, by Allah, you describe it as if you had seen it." He said:

"I have been reported about it." Al-Ḥaḍramī said: "What is the matter of it, Commander of the Faithful?" He replied: "There is in it the grave of Hūd (Peace be upon him)[1].

[1375] Aḥmad ibn Abū al-Furātī informed me, al-Mughirah ibn ʻAmr informed me: Al-Mufaḍḍal ibn Muḥammad informed us, Yūnus ibn Muḥammad related to us, Yazīd ibn Abū Ḥakīm related to us, on the authority of Sufyān ath-

- Aṭ-Ṭabarānī narrated it in ((Al-Mu'jam al-Kabīr)) 3/282, (3417), and Al-Bayhaqī in ((As-Sunan al-Kubrā)) 3/386, and others.

The authentication of Ḥadīth:

- It was recorded by Al-Ḥākim in ((Al-Mustadrak)) 4/560, and Aḥmad in ((Al-Musnad)) 5/329, and aṭ-Ṭayalisī in ((Musnad)) 1/155 (1137) via Farqad.

(1) Aṭ-Ṭabarī recorded it in ((Jāmi' al-Bayān)) 8/217, he said: Ibn Hamid narrated to us, he said, Salamah narrated to us, he said, Ibn Ishāq narrated to us, on the authority of Muḥammad ibn ʻAbdullah ibn ʻAbī Sa'īd Al-Khuzā'ī, on the authority of Abū aṭ-Ṭufayl ʻĀmir ibn Wāthilah and his mention, and his editor Aḥmad Shākir said: Al-Bukharī narrated the report in ((At-Tārīkh Al-Kabīr)) 1/1/135, in a similar report, at length, and he did not mention any impugnment in it. Al-Ḥākim recorded it in ((Al-Mustadrak)): 2/615, and Adh-Dhahabī was silent about it.

Thawrī, on the authority of ʻAṭāʾ ibn as-Sāʾib, that ʻAbdul Raḥman ibn Sābiṭ that he said: Between the corner ,station of Ibrāhīm and Zamzam, there is the grave of ninety nine prophets. Besides, the graves of Hūd, Shuʾayb, Ṣāliḥ and Ismāʾīl (Peace be upon them) at this spot(1). According to another narration: When anyone of the Prophets would survive and their people would perish, they would come to Mecca and worship Allah until they die(2).

Qurʾān 7: 73 Allah Almighty said:

﴿And to the people of Thamûd﴾, Yaḥyā ibn Wathāb recited it (Thamīdin) with Tanwīn, while others read it as indeclinable . It means: We have sent to Thamūd. He is Thamūd ibn ʻĀtir ibn Iram ibn Sam ibn Noah, he is the brother of Jadīs. Here it refers to the tribe.

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(1) **[1375] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is weak, including Ibn Abī Al-Furātī, neither impugnment nor validation was raised about him, and Abū Al-Ḥasan Al-Makkī used to narrates the fabricated traditions.

The authentication of Ḥadīth:

- It was recorded by ʻAbd al-Razzāq al-Samaʾānī in his ((Muṣannaf)) 5/120 on the authority of Ibn Jurayj, he said: ʻAbdullah ibn ʻUthmān narrated to me on the authority of Ibn Sābit on the authority of ʻAbdullah ibn Ḍamrah as-Salūlī, and he mentioned such and such.
- Likewise, even mentioning the tomb of Ishmael there, I think it is a mention of about ninety prophets, or seventy.
- Similarly, Ibn ʻĀsākir recorded it in ((Tārīkh Dimashq)) 62/288. He said: Abū ʻAbdullah Al-Ḥusayn Ibn Abdul-Mālik narrated to us, I am Ibrāhīm Ibn Manṣūr, I am Abū Bakr Ibn Al-Muqriʾ, Al-Mufaḍḍal Ibn Muḥammad narrated to us, ʻAbdullah Ibn Abī Ghassān narrated to us, Jarīr Ibn Abdul Hamid, on the authority of Ata Ibn Al-Sāʾib on the authority of ʻAbd al-Raḥman ibn Sābiṭ said: The tomb of Noah, Hūd, Shuʾayb, and Ṣāliḥ is between Zamzam and between the Rukn and the Muqām.

(2) The authentication of Ḥadīth: Weak.

- Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʻAẓīm)) 1/125: This is Mursal narration, and there is weakness in its chain of transmission. He is trustworthy, but he did not meet the Prophet (P.B.U.H) rather he did not meet the great companions.

The authentication of Ḥadīth:

- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 1/448 with its chain of transmission. Ibn Ḥāmid narrated to us: Jarīr narrated to us, on the authority of ʻAṭā, on the authority of Ibn Sābiṭ, and he mentioned it at length, and Ibn Abī Ḥātim recorded it in ((Tafsīr al-Qurʾān al-ʻAẓīm)) 1/76 on his authority with a brief version.

Abū ʿAmr ibn Al-ʿAla said: It was called Thamūd due to the scarcity of its water, as ath-Thamad refers to little water.

They were residing at Al-Ḥijr between al-Ḥijāz Syria to Wadī al-Qurā.

﴿We sent their brother Ṣālih﴾, he is Ṣālih ibn ʿĀbid ibn Āsif ibn Māshij ibn ʿAbīd ibn Ḥadhir ibn Thamūd.

﴿He said, "O my people! Worship Allah—you have no other god except Him A clear proof has come to you﴾. It means and evidence and argument.

﴿from your Lord﴾, to state that I am telling the truth.

﴿this is Allah's she-camel as a sign to you}, he added it to the Exalted Name of Allah by way of praise and specification as it was said: The House of Allah. Another view said: It was added to Allah because it was created without cohabitation between male and female and it was not in the lion or in the womb and the humans had nothing in producing it.

﴿As a sign to you﴾, it is used in accusative as a circumstantial phrase.

﴿So leave her to graze ˹freely˺ on Allah's land and do not harm her﴾

meaning : leave it graze in the pasture freely and do not harm it by any means

﴿Or else you will be overcome by a painful punishment﴾.

Qur'ān 7; 74 Allah (may He be glorified) said:

﴿Remember when He made you successors after 'Âd and established you in the land﴾, and made you settle in the land.

﴿and˺ you built palaces on its plains.﴾ Al-Ḥasan recited it (Watanhatun) with Fatḥah of Hā' where it is another tongue.

﴿And carved homes into mountains﴾, they would carve homes into the mountains.

﴿So remember Allah's favours, and do not go about spreading corruption in the land﴾.

Qur'ān 7; 75 ﴿The arrogant chiefs of his people asked﴾, referring to the nobles and the leaders who denied the call of Ṣāliḥ (Peace be upon him) out of arrogance. ﴿the lowly﴾ refers to the followers.

﴿who believed among them, "Are you certain that Sālih has been sent by his Lord?" They replied, "We certainly believe in what he has been sent with﴾.

Qur'ān 7; 76 ﴿The arrogant said, "We surely reject what you believe in﴾, meaning: We denied what you believed in.

Qur'ān 7; 77 ﴿Then they killed the she-camel﴾, hamstrung it.

﴿defying their Lord's command—and challenged ˹Ṣāliḥ˺, "Bring us what you threaten us with﴾, meaning the punishment.

﴿if you are ˹truly˺ one of the messengers﴾.

Qur'ān 7; 78 ﴿Then an ˹overwhelming˺ earthquake struck them﴾, refers to: Awful cry and earthquake, Aṣ-Ṣayḥah is lexically refers to shaking with sound.

Allah Almighty said:

﴿Consider˺ the Day ˹when˺ the quaking Blast will come to pass﴾. [79: 6]

The poet composed in this regard:

When I saw the Hajj is due in time

And the camels of the people started to shake.

Al-Akhtal said:

Why did not you show me kindness when I grow old

I will tremble like the eagle and the human will be weak.

﴿And they fell lifeless in their homes﴾, meaning: their land and their territory that is why the word Dār came in singular form. It is said, it is referred to the homes, and thus, it is used in singular. It is similar to Allah's the Almighty statement:

﴿By the ˹passage of˺ time!* Surely humanity is in ˹grave˺ loss﴾ [103: 1-2]

﴿Lifeless﴾: means: dead, ruined, perished and extinct. The term 'Jathīm' originally refers to the one who is kneeling down.

Jarīr composed:

I recognized the faraway place and I recognized of it

the mounts of the bowls as the lying down kites

Qur'ān 7; 79 ﴿So he turned away from them﴾, meaning: Ṣāliḥ turned away from them.

﴿saying, "O my people! Surely I conveyed to you my Lord's message and gave you ˹sincere˺ advice, but you do not like ˹sincere˺ advisors﴾.

According to Ibn Isḥāq and as-Suddī, Wahb ibn Munabbih , Ka'b and others among the People of the Books, The story of Thamūd and Ṣāliḥ and the hamstring of the she-camel and the way of their destruction as follows:

After the people of 'Ad perished, Thamūd succeeded them and they have been their successors in the land, so they raised and became so much and lived long life They multiplied and prospered, building and cultivating the land. One of them even built a house using mud bricks, and when he entered, it collapsed on him, but that man still survived.

When they saw that, they used their skills to build houses out of the mountains.

They hewed the mountains out, cut through

them, and hollowed them out, and they lived in comfort. Afterwards, they ruined in the earth and worshipped other deities besides Allah.

Then Allah sent the prophet Ṣāliḥ to them and they were an Arab community. He held an esteemed position among them in terms of lineage and honor.

Then Allah sent him to them while he was in young age so he called them to worship Allah Almighty. He kept calling them until he grew old and none of them followed him except a few and weak people. When Ṣāliḥ insisted on calling them and warned them so much, they asked him to bring forth a sign testifying that he is truthful.

He said to them: What sign you would like? They replied: come out with us in our Eid, and they had a day of 'Eid in which they would set out with their idols in an appointed day of the year. They said: "Pray your Lord and we will pray our gods, if you are answered, we will follow you, however, if we are

answered, you should follow us. Ṣāliḥ replied with affirmative, accordingly they came out with their gods to their ʻEid and Ṣāliḥ came out with them. after that, they prayed their gods and asked them not to respond to Ṣāliḥ at anything of what he prayed. Then Junda' ibn ʻAmr, who was the chief of Thamūd at that time, said: O Ṣāliḥ ! Bring forth for us out of this solid rock, which stood lonely in the area of Hijr, and which was called al-Kāthibah, a she-camel a……..if you do this, we will believe and follow you.

Ṣāliḥ took their covenant and promises that if Allah responded

to their challenge, they would believe in him and adhere to his guidance.

When they gave him their oaths and promises to that, Ṣāliḥ started praying and invoked Allah (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Ṣāliḥ's people asked. This is when their chief, Jundu' ibn ʻAmr, and several who followed him believed in God and his prophet Ṣāliḥ.

The rest of the noblemen of Thamūd wanted to believe as well, but Dh'āb ibn ʻAmr ibn Labīd, al-Ḥabbāb, who tended their idols, and Rabbāb ibn Sum'ar, who were among the chiefs of Thamūd.

One of the cousins of Jundu' ibn ʻAmr, whose name was Shihāb ibn Khalīfah ibn Mikhyāh ibn Labīd ibn Jawwās, was one of the leaders of Thamūd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings. One of Thamūd people said:

A group of the people of ʻAmr would

call Shihāb to the religion of the prophet

All the noble men from Thamūd

He was about to respond and if he did so

Ṣāliḥ would have become a powerful among us

They did not leave their companions to do that

However the misled people from the people of Hijr

Retreated after they were guided.

When the she-camel was brought forth, Ṣāliḥ (Peace be upon him) said: This she-camel has a drinking day and you have a drinking day.

The camel remained in Thamūd, as well as, its offspring after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They would also drink the milk of the she-camel On the days when she drank water, they would milk her and fill their containers with her milk.

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamud's rejection of Ṣāliḥ became intense, they intended to kill her so that they could take the water for themselves every day.

Besides, the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm ʻUnayzah, the daughter of Ghanm ibn Mijlaz, had the severest enmity among Thamūd towards Ṣāliḥ, peace be upon him. She had beautiful daughters and she was wealthy, and Dh'āb ibn ʻAmr, one of the leaders of Thamūd, was her husband.

There was another noblewoman whose name was Sadūf bint al-Muhayyā ibn Ḍahr ibn al-Muhayyā, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamūd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Sadūf summoned a man called al-Ḥūbbāb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣada' ibn Mihraj ibn al-Muhayyā, and he agreed. As for ʻUnayzah bint Ghanm, she called Qudār ibn Sālif ibn Jundu', a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father,

Salīf, but the son of another man called, Suhyad. However, he was born on Sālif's bed (and thus named after him). ʻUnayzah said to Qudār, "I will give you any of my daughters you wish, if you kill the camel." Qudār ibn sālif and Munādī' ibn Mihraj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine.

Abū Musa al-Asha'rī (may Allah be pleased with him) said: I came to the land of Thamūd, so I measured the place in which the she-camel settled and I found it sixty cubits. On the next day, it will be their day in which they would drink whatever they wished of water and save whatever for the day of the she-Camel. They were in at ease and in comfort about this. The she-camel used to spend the summer on top of the valley, so their sheep, cows and their camels would run away from it, descending to the bottom of the valley that was very hot and dried. The cattle would fear of her when they would see her. Besides, the she-camel used to spend the winter at the bottom of the valley in the winter, so their cattle would run away from top of the valley where there was cold and draught. This had harmed their cattle, as a trial and tribulation for them. she would graze at al-Jināb and Ḥismā as they would claim. All this would graze at the valley of Al-Hijr, so it was difficult for them, thus, they disobeyed the command of their Lord so that they intended to hamstring the she-camel.

A woman from Thamūd named ʻUnayzah bint ʻAmr ibn Mijlaz who was called Umm Ghanm, she was form Banu Al-ʻAbid ibn al-Mahl, and the woman of Dh'āb ibn ʻAmr, she was an old woman and she had beautiful daughters and she had a lot of property of camels, sheep and cows.

There was another noblewoman whose name was Sadūf bint Al-Muhayyā ibn Zahra. She was beautiful and had a Lot of property of camels, cows and sheep. They had the severest enmity among Thamūd towards Ṣāliḥ.

They would plot to hamstring the she-camel because they disbelieved in Ṣāliḥ and what the she-camel harmed their cattle. Sadūf was married to her maternal cousin called: Suntum ibn Hirāwah ibn Sa'd ibn al-Ghaṭrīf ibn Hilāl who sincerely converted to Islam. Saduf had authorized him in her money

so he spent it on those who believed with him from the companions of Ṣāliḥ (Peace be upon him) so that the money decreased. Saduf had realized this and known that he became a Muslim, hence she chastised him about this. He announced his religion for her and called her to embrace Islam but shed rejected and denied this. Then she took her children from him and sent them to Banī ʻAbid, their clan that she was descending from them.

Her husband Suntum was from Banu Hilāl, and he was her maternal cousin. He said to her bring back my children to me. She said: I will not do until I complain you to Banī Ṣanʾān ibn ʻUbayd or to Banī Junda' ibn ʻUbayd. Therefore, Suntum said to her: I will complain you to Banī Mirdās ibn ʻUbayd, because they were Muslims. She said: I will not complain you except to those I called you to. Hence Banu Mirdās said: By Allah, you will bring back his children willingly or unwillingly. When she saw them insisting that way, she gave back his children to him.

Therefore, Saduf and ʻUnayzah plotted against killing the she-camel for the discomfort that they lived in. Saduf summoned a man from Thamūd called Al-Ḥubāb to hamstring the she-camel. She offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣada' ibn Mihraj ibn Al-Muhayyā. She offered herself for him if he would hamstring the she-camel. She was one of the wealthiest and the most beautiful woman so he agreed.

As for ʻUnayzah bint Ghanm, she called Qudār ibn sālif ibn Jundu', a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father, Salīf, but the son of another man called, Suhyad. However, he was born on Salif's bed (and thus named after him). ʻUnayzah said to Qudār, "I will give you any of my daughters you wish, if you kill the camel." Qudār was a strong and influential man among his people.

The Messenger of Allah (P.B.U.H) described him saying:

((A strong and mighty man among his clan, such as Abū Zam'ah))[1].

(1) He is: Al-Aswad ibn Al-Muṭṭalib ibn Asad ibn ʻAbd Al-Izzā ibn Quṣay. On the day of Badr (2 AH) an infidel was killed.
- He was nicknamed by his son Zam'ah, one of the nobles and nobles of Quraysh, and

Qudār ibn Salīf and Munādī' ibn Mihrāj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine. One of them was Huzayl ibn Mablagh the maternal uncle of Qudār. 'Aziz was belonging to the people of Hijr, and Da'in ibn Ghanm ibn Zaghir ibn Mihraj and Dāwūd ibn Mihraj the brother of Misda', and five persons whose names were not mentioned.

They decided to kill the she-camel. So God told Ṣāliḥ, "Your people are hamstringing you're she-camel." He told them that, and they replied, "Verily we have not done that ." He said, "If you are not hamstringing her, a son is about to be born to you who will hamstring her." They said, "What is the sign of that son ? By

God, as soon as we find him we will kill him !" He said, "He is a boy with fair skin, blue eyes, reddish-brown hair, and a ruddy complexion. "In that city.

When it reached the turn of hat boy they said, "If we had not killed our sons, each one of us would have had one like this . This is the doing of Ṣāliḥ !" So they plotted among themselves to slay him, saying, "Let us

pretend to go forth on a journey and let the people see us doing

so. Then we will come back on a certain night of certain month, and lie in wait for him at his praying place and kill him. People will think only that we had gone off on a journey [and will not suspect us]." They went to a large rock and lay in wait for him underneath it. God made that rock fall down on them, and it crushed them to death. Some men who had learned of their plan went out to them and found them crushed, and they went back to the city shouting, "O servants of God ! It was not enough for Ṣāliḥ to order them to kill their children, so he killed them themselves." The people of the city then

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he was one of the mockers about whom Allah Almighty said:

- {Surely We will be sufficient for you against the mockers} [Qur'ān 15: 95] and they mentioned that Gabriel threw a piece of paper at his face, and he was blind.
- See: "Jamharat an-Nasab Quraysh and its news" by al-Zubayr ibn Bakkār (p. 463), and ((al-Istī'āb)) 3/911.

gathered to hamstring the camel, but could not make themselves do it, except for that son of the tenth one.

According to Muḥammad ibn Isḥāq: the nine evildoers gathered to kill Ṣāliḥ after they had hamstrung the she-camel and Ṣāliḥ's threating them of punishment. They said: "Let's kill Ṣāliḥ, If he was truthful, we would get rid of him and if he was a liar we would make him catch up his she-camel! They came to him at night to kill him among his family, yet the angles threw them with stones. When they were late to their companions, they came to the home of Ṣāliḥ and found them killed, struck with stones. They said to Ṣāliḥ (Peace be upon him): You killed them! then they tried to attack him, but his family protected him and carried their arms, saying: By Allah, they will never kill him. He had promised you that punishment will seize you after three day. If he was truthful, Allah's wrath will be raised against you, and if he was a liar, you will have what you intended. Thus, they left them at this night.

According to As-Suddī:

When the son of the nine age was born i.e. Qudār, others became young in the same week, and others became young in the same you. When he grew old, he sat with some people who would drink wine, so they wanted some water to mix it with their drink. It was the day of the she-camel's drinking so they found the she-camel had drunk the water. They felt distressed about that and talked about the she-camel. They said, "What shall we do with the milk? If we allow this she-camel to drink the water and then give it to our cattle and use it for our crops it would be more beneficial for us."

The son of the nine years old said: Would you mind if I hamstrung it for you? They all agreed.

According to Ka'b: they killed the she-camel because of a woman called Malika. She was had the power of Thamūd. When the people believed in Ṣāliḥ and he became the most powerful, she envied him. At this, she said to a woman called Qiṭām who was the beloved of Qudār ibn sālif and to another woman called Qiyāl who was the beloved of Misa' ibn Bardahz, or ibn Mihraj according to another view.

Qudār and Misda' would gather to them every night drinking wine, hence Malika said to them, if they came to you tonight, do not obey them and say to them: the king is grieved because of the she-camel and Ṣāliḥ, so we would not obey you until you would hamstring the she-camel. If you killed her, we would obey you." When they came to them, they said to them the same, so they said: We will hamstring her.

Ibn Isḥāq and others said:

Qudār and Musadda' along with their seven fellows and they waited until the camel left the water well, where Qudār waited beside a rock on its path, while Musadda' waited at another rock. When the camel passed by Musadda' he shot an arrow at her and the arrow pierced her leg. At that time, Umm Ghanm bint 'Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her.

The people of the city came out and shared her meat and cooked it. When her young saw this, he went up a high mountain called Sinw, or Qarrah in another version. One of the people came to Ṣāliḥ and said, "Hurry, go to your camel, it has been hamstrung." At this he went to them, and they came forth to meet him and sought his forgiveness, saying,

"O prophet of Allah, only so-and-so hamstrung her, so it is not a sin of ours." He said, "See if you can overtake her young. If you overtake him, perhaps God will remove the punishment from you." So they went forth seeking him. But when the young camel saw his mother upset, he went to a low mountain called al-Qarrah and ascended it. They went to seize him, but Allah gave a command to the mountain and it grew so tall in the

sky that not even the birds could reach it. Ṣāliḥ entered the city, and when the young camel saw him, he wept until his tears flowed. Then he approached Ṣāliḥ and grumbled once, then again, then again. Ṣāliḥ said, "Each grumble is the term of one day. Enjoy yourselves in your homes for these three days.

This is no false promise. The sign of the punishment is that on the first day your faces will become yellow in the morning, on the second day they will become red, and on the third day black."

According to ibn Isḥāq: four of the nine evildoers who killed the she-camel, including Musadda' ibn Mihraj and his brother Dh'āb ibn Mihraj, followed her young and shot him with an arrow that struck his heart.

then he drew him by his leg and descended him, so they killed it together with his mother and distributed his meat. Whereupon, Ṣāliḥ said to them: You have violated the sanctity of Allah Almighty, so he proclaimed to them: Allah's punishment and His wrath will be incurred upon you. Mockingly, they said: What this will be, Ṣāliḥ, and what is the sign of this? They used to give names for the days. Sunday was named Awwal, Monday is Awān, Tuesday is Debar, Wednesday Jubār, Thursday is Mu'nis, and Friday is Al-'Aruba and Saturday Shyār.

They had hamstrung the she-camel on Wednesday, then Ṣāliḥ said to them when they said this:

You will wake up on Thursday, and your faces will be yellow,

then you will be on Al-'Aruba (Friday) and your faces will be red,

then on Saturday (Shyāar) your faces will be black.

the people woke up and their faces were pale (yellow), just as Prophet Ṣāliḥ had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. Then on the next day, you will be seized by the torment. On Saturday, they woke up and their faces were pale (yellow) including their young and their old, their males and their females. Thus, they were certain that punishment would befall them and realized that Ṣāliḥ were telling the truth with them. They went in pursuit of him to kill him, however, Ṣāliḥ came out escaping until he went to a clan of Thamūd called Banu Ghanm. So he stopped by a man from them called Nufyal whose nickname was Abū Hudb (he was a polytheist) so he concealed and they could not find him. After that, they turned to the companies of Ṣāliḥ and tortured them to guide

them about his place. Hence, one of the companions of Ṣāliḥ (Peace be upon him) called Maida' ibn Haram said: O Prophet of Allah ! They are torturing us to guide them to you, should we guide them ? Ṣāliḥ said: "Yes." Thus, Maida' guided them to Ṣāliḥ's place. They came to Abū Hudb and asked him about Ṣāliḥ: He said: Yes, Ṣāliḥ is here and you have nothing to do with him, so they turned away from him and left. They were engaged in what Allah has sent down upon them of torment. They stated to tell each other about what they would see in their faces. At night, all of them cried: One day passed of the respite. In the morning of the next day, their faces were so red as if they were mixed with blood, thus, they screamed and cried as they recognized that this is the torment. In the evening, all of them screamed: Two days passed of the respite and the torment would be imminent in the morning of the following day, their faces were very balck as if they were painted with tar.

They all screamed: Punishment would befall you. On Sunday's evening, together with those who have believed with him, Ṣāliḥ (Peace be upon him) left for Syria, and stopped at Ramallah in Palestine.

In the morning, they shrouded and embalmed themselves. Their shroud was Aṣ-Ṣabr and Al-Maqr and their shrouds were the Anta', then they throw themselves in the land.

On Sunday, they wore the fragrance of Hanut [the perfume for enshrouding the dead before burial] and awaited Allah's torment. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Ṣayḥah (awful cry) came from the sky and a severe tremor overtook them from below; their souls were captured and the bodies became lifeless, all in an hour.

Allah Almighty said:

﴿And they lay (dead), prostrate in their homes﴾.

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment, except a female slave who was disabled, she was called Zur'ah ibn Silq. She was a disbeliever and very severer in hostility

towards Ṣāliḥ (Peace be upon him). Upon seeing the torment, Allah Almighty gave her the ability to walk, then she hurried quickly at the valley of Qurā and told them about what she witnessed of torment and what befell Thamūd of torment. Later they asked for water, when she drunk, she died.

On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Hanut [the perfume for enshrouding the dead before burial] and awaited Allah's torment and revenge, we seek refuge with Allah from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Ṣayḥah (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour. When they woke in the morning,

, their faces were yellow as Abū Az-Zubayr reported, on the authority of Jābir ibn ʻAbdullah (may Allah be pleased with him) said: When the Prophet (P.B.U.H) passed by Al-Hijr at Tabūk expedition[1], he said to his companions:

((Let none of you enter this village, and do not drink out of their water, and do not enter on these who were tormented, unless you do so while crying, so that what befell them does not befall you, as well.

Then he said: ((To proceed, "Do not ask your Messenger for signs.

These people of Ṣāliḥ asked their messenger for a sign, and Allah sent the she-camel to them. She would return from this pass and go forth from this pass, and she drank their water on the day of her share."

And he showed them the place where the young camel had gone up to al-Qarrah.

(1) The Battle of Tabūk: It is the last battle of the Messenger of Allah (P.B.U.H) and it was in Rajab in the year nine of the Hijrah, when he ordered his companions to prepare for the invasion of the Romans, and that was in a time of hardship for people, severe heat, and drought in the country, and when the fruits were good, and people loved standing in their fruits.
- See: ((The Prophet's Biography)) by Ibn Hishām 2/521.
- Tabūk: The well-known city and it is 778 kilometers away from Medina in the north.
- See: ((The auspicious features of a drink (p. 69)

Whereupon, Allah destroyed all of them in the east and the west of the earth, except for one man. He was called Abū Righāl, a man from Thamūd. He was in the Sacred Area of Allah and this fact saved him from receiving Allah's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold)).

The prophet showed his companions the grave of Abū Righāl.

So the people used their swords and looked for the golden branch and found it. Then the Messenger of Allah veiled his head, and then he moved forward quickly until he passed the valley))[1].

Some scholars are of the view that Ṣāliḥ (Peace be upon him) died in Mecca, while he was fifty eight years old and that he had remained among his people for twenty years.

[1376] Muḥammad ibn ʻAbdullah ibn Ḥamdūn informed us saying, ʻAbdullah ibn Muḥammad ibn Al-Ḥusayn informed us said, ʻAbdullah ibn Hāshim related to us saying, Wakī' ibn Al-Jarrāḥ related to us said, Qutaybah Abū ʻUthmān related to us from his father, Aḍ-Ḍaḥāk ibn Muzāḥim reported the Messenger of Allah (P.B.U.H) as saying

((O ʻAlī, do you know the most wicked among the formers?)) He replied:

I said: Allah and His Messenger know best, so he said:

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(1) **the assessment of the reliability of the transmitters:**

- Al-Albānī said in Silsilat al-Ahādīth al-Ḍa'īfah 9/318 Ḥadīth (4333): This is a weak chain of narration, its men are trustworthy, Muslim men; However, Abū az-Zubayr is a Mudallis, yet he transmitted hadith, and it is known that the hadith of the Mudallis is not accepted if he does not declare the ḥadīth as is the case here.

The authentication of Ḥadīth:

- It was recorded by ʻAbd al-Razzāq in ((Tafsīr al-Qur'ān)) 1/232, and it was narrated by Aḥmad in ((Al-Musnad)): 3/296 No. (14160), and aṭ-Ṭabarī in ((Jāmiʻ al-Bayān)): 8/230, both of them are from his path. Similarly, Al-Ḥākim recorded it in ((Al-Mustadrak)) 2/371 All of them are from the route of ʻUthmān ibn Khathyam on the authority of Abī az-Zubayr on the authority of Jābir, may Allah be pleased with him.

((The one who hamstrung the she-camel)), then he said: ((Do you know who is the wicked among the latters?)) He replied: I said: Allah and His Messenger know best. He said: **((The one who will kill you))**[1].

Qur'ān 7; 80: Allah Almighty said:

﴿And ˹remember˺ when Lot﴾, meaning: We have sent Lot, or remember Lot according to another view. He is Lot ibn Tarākh the nephew of Abraham (Peace be upon him)

﴿When he said to his people﴾, they are the people of Sodom. That is, Lot migrated from the land of Babel with his Uncle Ibrāhīm (Peace be upon him). He believed hi and migrated with him to Syria, so Ibrāhīm (Peace be upon him) stopped at Palestine and his nephew Lot (peace be upon him) stopped at Jordan. Later, Allah (Glory be to Him) sent him to the people of Sodom. He said to them:

﴿Do you commit a shameful deed that no man has ever done before?﴾, meaning: They used to have sexual intercourse with males instead of females. ʿAmr ibn Dinār said:

"No one engaged in same-sex relations in the world before the people of Lot."

Qur'ān 7; 81 ﴿You lust after men instead of women!﴾, they had left women whom Allah created for them and instead had sex with men. ﴿Men instead of women﴾, meaning: the anuses of men were appealing to you than the vulvas of women.

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(1) **[1376] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy and authentic with its supporting narration. This chain of transmission was mentioned by the compiler: Its chain is Mursal and weak, from Marāsīl aḍ-Ḍaḥāk. But the ḥadīth is authentic with its many evidences on the authority of a group of companions, among them: ʿAlī himself, ʿAmmār ibn Yāsir, and Ṣuhayb Al-Rūmī, may Allah be pleased with them all.
- See: Aṣ-Ṣāḥīhah by Al-Albānī 3/78 Ḥadīth (1088).

The authentication of Ḥadīth:

- It was recorded by Aḥmad 4/263 from the ḥadīth of ʿAmmār, may Allah be pleased with him, and al-Nasāʾī in his ((Sunan al-Kubra)) in the characteristics of ʿAlī 5/153, and Al-Ḥākim in ((Al-Mustadrak)) 3/151 and he said it is true according to the condition of Muslim, but they did not record it.

﴿You are certainly transgressor﴾. You are polytheists and abandoning the good to the evil.

According to Muḥammad ibn Isḥāq:

They had orchards and fruits the like of it has never been seen before.

the people headed from them but they hurt them. Iblīs came to them in the form of Sheikh and said: If you do with them such and such, you will be saved from them. They refused at first. Later, when people continued in coming to them, they did this evil deed with some boys in the morning. After that they became evil doers and this matter has spread among them.

Al-Ḥasan said: They would not have sex except with the strangers.

And Al-Kalbī said: the first one to commit this immorality was Iblīs (may Allah curse him) since their land was very fertile and their people turned it into resort. Then Iblīs came in the form of a young man, then he called them to have sex with him in his anus, then they have done this with him. Afterwards, they continued in doing it. When they practiced it so much, the earth complained to Its Lord and the heavens heard that, so they complained to their Lord. Then the Throne heard that, and it complained to its Lord.

Therefore, Allah commanded the heaven to strike stones upon them and commanded the earth to swallow them.

Qur'ān 7: 82 Allah Almighty said:

﴿But his people's only response﴾, when Lot scolded them. ﴿was to say﴾, they said to each other. ﴿Expel them﴾, referring to lot and his followers.

﴿from your land! They are a people who wish to remain chaste!"﴾: they would disdain and feel disgusted of such doing. That is, having intercourse in the anuses of men and women.

Qur'ān 7: 83 ﴿So We saved him], referring to Lot, ﴿and his family﴾ the believers.

They were his two daughters: Z'wā and Rathā as it was said.

﴿Except his wife﴾, she was called Ahlā, she was one of

﴿who was one of the doomed﴾.

Meaning, those who remained in torment with the evildoers.

Another view held that she was one of those who remained before destruction had befallen them. She was one of those who reached old age along with those who reached old age. Later, she was one of those doomed to destruction.

He said: Al-Ghābirīn instead of al-Ghābirāt: because it refers to those who remained for long and was from among them. the root is Ghabar, Yaghbur, and Ghubura if something remained.

The poet composed:

My father is the one who conquered the country with his sword

So he made it subject to Banī Abān the remaining.

Abū Dh'āb composed:

After them I had lived a hard life

I feel that I will follow them

Qur'ān 7: 84 ﴿We poured upon them a rain ˹of brimstone﴾, meaning, We struck them with stones of baked clay.

﴿See what the end of the wicked was!﴾. we will mention the story in detail in its place, if Allah wills.

[1377] Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad ibn ʻĀqīl al-Qaṭṭān informed us, Abū al-Faḍl ʻAbdūs ibn Al-Ḥusayn ibn Manṣūr informed us, Abū Ḥātim al-Rāzī related to us, Abū Al-Yamān al-Ḥakam ibn Nāfi' al-Ḥimṣī related to us, Safwān ibn ʻAmr related to us: ʻAbdul Malik ibn Marwān wrote to Abū Ḥabīb the judge of Hums asking him: What is the punishment of the Sodomist? Hence he wrote to him that he must be pelted with stones as was done with the people of Lot , since Allah Almighty said:

﴿We poured upon them a rain ˹of brimstone﴾ and said in another place: ﴿And rained upon them stones of baked clay﴾ [15:74]

Therefore, ʻAbdul Malik accepted this and approved of it(1).

ʻIkrimah reported from ibn ʻAbbās (may Allah be pleased with them) that the prophet (P.B.U.H) said:

((If you find anyone doing as Lot's people did, kill the one who does it and the one to whom it is done))(2)

Muḥammad ibn Al-Munkadir said: Khalid ibn Al-Walīd wrote to Abū Bakr (may Allah be pleased with him) that he found someone in some of the Arabian districts was committing this immorality, so he consulted the companions of the Prophet (P.B.U.H) concerning him. Thus, they decided to burn him so they burnt him.

Qur'ān 7: 85 Allah Almighty said:

﴿And to the people of Midian﴾, meaning: We have sent to the people of Midian. He was Midian ibn Ibrāhīm the friend of the All-Merciful, and they are the residents of the Forest.

According to Qatādah: Shu'ayb was sent twice to Midian and to the residents of the Forest.

﴿We sent their brother Shu'ayb﴾. Shu'ayb said: He was Shu'ayb ibn Nuwayb. ʻAṭā' said: He is Shu'ayb ibn Tawbah ibn Midian ibn Ibrāhīm (Peace be upon him).

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(1) **[1377] The assessment of the reliability of the chain of transmitters:**
- The men of the chain of transmission are trustworthy, Abū Bakr Al-Qaṭṭān and Abī Al-Faḍl ʻAbdūs were not mentioned with impugnment or validation.

The authentication of Ḥadīth:
- It was recorded by Ibn Abī Al-Dunyā in ((Dham Al-Malāhī)) (p. 110), and Ibn Ḥayyān in ((Akhbār Al-Quḍāh)) 3/210, and Ibn ʻĀsākir in ((The History of Damascus)) 11/473..

(2) The assessment of the reliability of the chain of transmitters:
- correct. Classed as Sahih by Al-Albānī in ((Irwā' al-Ghalīl)) 8/17.

The authentication of Ḥadīth:
- It was recorded by Aḥmad ibn Ḥanbal in ((al-Musnad)) 1/300 (2732), and Abū Dāwūd in al-Ḥudūd book: Chapter: Who did the deeds of Lot's people (4462), and Ibn Mājah, in Al-Ḥudūd book: Chapter: Who did the deeds of Lot's people (2561).

Shu'ayb was the son of Mikīl ibn Yashjur ibn Midian ibn Ibrāhīm. And in the Syrian language, his name was Yathrib (Jethro). His mother's name was Mikīl the daughter of Lūṭ.

Shu'ayb was a blind man was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice.

His people were disbelievers in Allah and they would give full measure and weight. Then ﴿He said, "O my people! Worship Allah﴾, my Lord ﴿you have no other god except Him. A clear proof has already come to you from your Lord﴾, referring to the coming of Shu'ayb.

﴿So give just measure and weight﴾, means: fulfill me the measures and weight ﴿do not defraud people of their property﴾, meaning: Do not deprive people of their due.

﴿Nor spread corruption in the land after it has been set in order﴾. According to ibn 'Abbās (may Allah be pleased with them).

Before Shu'ayb was commission as a messenger, the disobedience was spreading and the sins were committed and the blood was shed without its due. That is what is referred as corruption. When Shu'ayb (Peace be upon him) was revealed to and called them to Allah, the land was reformed . whenever a prophet was sent to his people, this is a reform to them.

﴿This is for your own good, if you are ˹truly˺ believers},

referring to what Shu'ayb stated it earlier.

Qur'ān 7: 85 ﴿And do not lie in ambush on every road﴾[1], meaning on every road. It is similar to His statement: ﴿Indeed, your Lord is in observation﴾. [89: 14]

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(1) **The assessment of the reliability of the chain of transmitters:** weak.

- This narration is from a long ḥadīth in the Isrā' and Mi'rāj from the narration of Abū Hurayrah, may Allah be pleased with him. Ibn Kathīr said in his interpretation 8/416: It is very lengthy and contains strangeness.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 8/239, and in 17/337, and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 7/2310, and al-Bayhaqī in ((Dalā'il al-Nubuwah)) 2/398, and As-Suyūṭī in ((Al-Durr). Al-Manthūr)) 3/190.

﴿threatening﴾: threatening people, ﴿and hindering those who believe in Allah from His Path﴾, from the Allah's faith.

﴿And striving to make it ˹appear˺ crooked﴾. Meaning, you seek to make the path of Allah crooked and deviated. They would sit on every road to tell those who would come to believe in Ṣuhayb that he was a liar and let him not turn you away from your religion.

Besides, they would frighten the believers and threaten them with death. According to As-Suddī: They were bandits. However, 'Abdul Raḥman ibn Aslam said they were setting up blockages on the road. The prophet (P.B.U.H) said:

((On the night on which I was taken on the Night Journey (Isrā), a piece of wood on the road, no one pass by it except it turned him into pieces, and nothing except it divided it up. I asked: O Jibrīl! What is this? He replied: This is a parable of some people of your Ummah who set on the road to commit highway robbery, then he recited:

﴿And do not lie in ambush on every road﴾.

﴿Remember when you were few, then He increased you in number. And consider the fate of the corruptors!﴾, meaning the end of the people of Luṭ.

Qur'ān 7: 87 ﴿If some of you do believe in what I have been sent with while others do not, then be patient until Allah judges between us. He is the Best of Judges﴾

Qur'ān 7: 88 Allah Almighty said:

﴿The arrogant chiefs of his people threatened﴾, referring to the leaders who became arrogant to believe in him.

﴿"O Shu'ayb! We will certainly expel you and your fellow believers from our land, unless you return to our faith﴾, or else you shall return to our religion and abandon your religion.

﴿He replied, "Even if we hate it?﴾, means, would you force us to do that, even though we hate what you are calling us to?. Here, Alif used for interrogation was joined with 'if'.

Qur'ān 7: 89 ﴿We would surely be fabricating a lie against Allah if we were to return to your faith after Allah has saved us from it. It does not befit us to return to it unless it is the Will of Allah﴾.

Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him.

﴿Our Lord has encompassed everything in ˹His˺ knowledge﴾ His knowledge encompassed everything and nothing is hidden from him. He knows what had been and what will be.

﴿In Allah we trust﴾, as for what you would threaten us.

The scholars have differed concerning His statement:

﴿unless you return to our faith﴾ and His statement:

﴿It does not befit us to return to it﴾.

Some said that it means: You embrace it, and we would not embrace it except Allah would will this, so He strayed us after He guided us.

[1378] I heard Al-Ḥasan ibn Muḥammad al-Ḥabībī saying: I heard ʻAlī ibn Mahdi At-Ṭabarī saying: If we returned in your faith means: we reverted to it since return will be at the beginning and the in the end(1).

Umayyah ibn Abī As-Salt said:

These noble traits that were never water

After they were mixed with water.

Meaning: the milk never was a urination.

[1379] I heard Abū Al-Qāsim al-Ḥabībī saying: I heard Abū Zakariyā Al-ʻAnbarī saying: It means after Allah saved us from it in his predestined Knowledge, and at the Preserved Tablet, and the Pen.

Others said: Shu'ayb and those who believed with him were worshipping their Lord secretly at the outset, then the revealed their faith. Thus, their people

(1) **[1378] The assessment of the reliability of the chain of transmitters:**
- Abū al-Qāsim was impugned by al-Ḥakīm and aṭ-Ṭabarī.
The authentication of Ḥadīth:
- An-Naḥḥās mentioned it in ((The Meanings of the Qur'ān)) 3/54 with the same.

said to them: ﴿Unless you will return to our faith﴾ because they thought that they were embracing their faith.

It is said that those referred to here are the companions of Shu'aib rather than Shu'aib himself, as they were initially disbelievers but later believed in response to Shu'aib's call. Shu'aib's response is on behalf of them, not himself, as Shu'aib was never a disbeliever; rather, the address is directed to those who had deviated from their faith.

Therefore, they were meant here and Shu'ayb answered on behalf of them since Shu'ayb never was a believer, yet he was included in the address because those who abandoned their religion joined him.

Moreover, I have read in some books of Tafsīr that the faith here means law. Shu'ayb was following it before his was commissioned to, then he abandoned it. after that, Shu'ayb prayed against his people after he lost hope in their guidance. He said:

﴿Our Lord ! Judge between us and our people with truth. You are the best of those who judge﴾

Meaning: Judge between us and our people. Al-Mu'rrij said: Decide upon us.

Ibn ʿAbbās (may Allah be pleased with them) said: I never realized His statement: {Our Lord ! Judge between us and our people in truth} until I heard the daughter of Dhī Yazan saying to her husband: Come on to judge you. According to Al-Farrā': the People of Amman used to call the judge as Al-Fātiḥ and al-Fattah. Others said it is the language of Mudād. And He recited some verses:

Convey a messenger of Banu ʿĀṣim
I am not in need of your judgment.

﴿You are the best of those who judge﴾, meaning: the judges.

Qur'ān 7: 90 ﴿The disbelieving chiefs of his people threatened, "If you follow Shu'ayb, you will surely be losers !﴾

According to ibn ʿAbbās (may Allah be pleased with them) defrauded, however, ʿAṭāʾ said: It means ignorant. Aḍ-Ḍaḥāk said: "Fools."

Qurʾān 7: 91 ﴿Then an ˹overwhelming˺ earthquake struck them﴾, according to Al-Kalbī:

It refers to the earthquake. Ibn ʿAbbās and other commentators said: Allah Almighty opened upon then a door from the doors of Fire, then Allah Almighty sent upon them wind, pus and severe heat and they run out of breath so they entered their houses then it pursued them inside the houses.

Neither water nor shadow benefited them and the heat grew them up. Then Allah sent a cloud with soft wind and they found the softness and cold of the wind at it. they called out each other. (Hurry to it).

Thus, they set out for the forest. When they gathered under the cloud, their males, their females and their children, Allah set fire upon them and the land shook around them and they burnt as the locusts would burn in the oil and they turned into ash. It is referred to the torment of the day of the ˹deadly˺ cloud. This is what Allah Almighty stated:

﴿And they fell lifeless in their homes﴾.

Meaning: dead. Abū Al-ʾAliyah said: their dwellings were their homes.

According to Muḥammad ibn Marwan: Once the term Dārihm was mentioned in the Qurʾān, it means their city. And once the term Diyārihim was mentioned in the Qurʾān it means their camps.

According to ibn Isḥāq: I have been told that a man from Midian called ʿUmar ibn Julha when he saw the torment of the deadly cloud, said:

O people ! Shuʾayb is a messenger so

Do listen to Sumayr and ʿImrān ibn Shaddād

O people ! I see a cloud that appeared

Call out loudly at the top of the valley

You will not see tomorrow's morning except

Dog walk alone in between the valleys.

Sumayr and ʿImrān are two priests, and al-Raqīm is their dog.

According to Abū ʿAbdullah Al-Bujalī[1]: Abujad, Hawaz, Ḥuṭṭi, Kalmun, Ṣa'faṣ, Qrasht were the names of the Median's kings. On the day of the deadly cloud at the time of Shu'ayb (peace be upon him) was Kalmun. His sister said crying when he died:

Kalmun perished my rule when

He died amidst the land

He was the master of the people

Died with fire that overtook him through cloud

It turned into fire that caused their homes to be ruined.

Qur'ān 7: 92 ﴿Those who rejected Shu'ayb were ˹wiped out˺ as if they had never lived there. Those who rejected Shu'ayb were the true losers﴾

They people of Shu'ayb became lifeless as if they had lived, dwelt, nor feel comfort at it.

Ḥātim composed in this meaning:

We lived sometime in comfort and richness

We lived the ups and downs of life

Our richness never made us wrong our relatives

Nor our poverty belittled us.

(1) Ahmed Shaker said in the footnote to the investigation of Tafsīr al-Tabarī 12/568: I did not find someone to call her, but Abū Ja'far narrated in his history such news, mentioning the destruction of kings (1:99), and his chain of transmission explains this chain of transmission. He said: Ibn Ḥāmid narrated to us, he said, he narrated to us Salamah bin Al-Faḍl, on the authority of Yaḥyá ibn Al-ʿAlā, on the authority of Al-Qasīm ibn Salmān, on the authority of Al-ʿAshbī, he said: Abjad, Hawz, Ḥātim, Kalmun, Ṣa'faṣ, and Qrasht were mighty kings... Yaḥyá ibn Al-ʿAlā al-Bujalī, his nickname is Abū Salamah, and it is said: Abū ʿAmr. I did not find his nickname Abū - Abdullah, but the apparent meaning of this chain of narrators suggests that Abū - Abdullah Al-Bujalī is the same as Yaḥyá ibn Al-ʿAlā Al-Bujalī and Allah knows best.

They are not the losers not the believers as they claimed when they said:

Allah Almighty said next:

﴿Those who rejected Shu'ayb were ˹wiped out˺ as if they had never lived there﴾

﴿If you follow Shu'ayb, you will be the losers﴾.

Qur'ān 7: 93 ﴿He turned away from them, saying﴾, meaning:

Prophet Shu'ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

﴿O my people! Indeed, I have delivered to you the messages of my Lord and gave you ˹sincere˺ advice﴾. Meaning:

Shu'ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

How can I then grieve for those who chose to disbelieve?"

Meaning: How should can I grieve for those who disbelieved when punishment struck them. It is said: Āsā is originally refers to grief.

The poet composed:

I was grieved for Zayd and I would not know

Whether he was alive I wait him or dead

Al-'Asa refers to both grief and patience.

Qur'ān 7: 94 Allah Almighty said:

﴿Whenever We sent a prophet to a society﴾, there is an implication and abbreviation in the verse, that is, and they denied him.

﴿We afflicted its ˹disbelieving˺ people﴾, due to their disbelief.

﴿with suffering﴾, meaning: distress and hardship.

﴿and adversity﴾, means: Harm, poverty and humiliation according to some views. As-Suddī said: Al-Ba'sā' and aḍ-Ḍarrā' refer to poverty and hungry.

﴿So perhaps they would be humbled﴾, to supplicate, humble themselves and invoke Allah.

Qur'ān 7: 95 ﴿Then We changed their adversity to prosperity﴾, meaning:

Therefore, Allah changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allah for this, but they did none of that.

Allah's statement,

﴿Until they flourished﴾,refers to increase in numbers, wealth and offspring.

According to ibn ʿAbbās (may Allah be pleased with them): ʿAafaw means: they increased in number. However, ibn Zayd said: It means became so much as the plant would increase. Qatādah said: Until they grew up. Muqātil ibn Ḥayyān: Until they went beyond limits and would be grateful to their Lord. It is derived from large quantity.

The Prophet (Peace be upon him) said:

((shorten the mustache and let the beard grow)).

the poet said:

They grew rich after they were poor

For some time they would not have even camels.

Another poet composed:

However, we slay with the sword the fatty and good camels

They said out of their arrogance, their ignorance and their unawareness: ﴿They and argued ˹falsely˺, "Our forefathers ˹too˺ had been visited by adversity and prosperity,﴾ as it has been done to us, Allah Almighty said:

﴿So We seized them by surprise﴾, all of a sudden.

﴿While they were unaware﴾.

Qur'ān 7: 96 Allah Almighty said:

﴿Had the people of those societies been faithful and mindful ˹of Allah﴾, meaning: If the people of these cities worshipped Allah alone and obeyed His Command.

﴿We would have overwhelmed them with blessings from heaven and earth﴾, in to reference to the rain that falls from the sky and the vegetation of the earth.

The term Al-Baraka refers to persistence in something. It is said someone Barak ʻAla someone else, i.e. if he persisted in asking about him.

It refers here to which we have sent rain, plants and fertility persistently upon him and lifted upon them drought and infertility.

﴿But they disbelieved, so We seized them﴾, so We hastened their punishment. ﴿for what they used to commit﴾. Of disbelief, disobedience, and evil deeds.

Qur'ān 7: 97 ﴿Did the people of those societies feel secure﴾, meaning the disbelievers among them.

﴿That Our punishment would not come upon them by night while they were asleep?﴾, meaning: Our torment and punishing take them safely during the night.

Qur'ān 7: 98 ﴿Or did they feel secure that Our punishment would not come upon them by day﴾, during the daytime.

﴿While they were at play?﴾ while they are busy in their affairs and unaware.

Qur'ān 7: 99 ﴿Did they feel secure against Allah's planning?﴾, it refers to His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

﴿None would feel secure from Allah's planning except the losers﴾.

The meaning of Allah's planning is that He gradually draws them with what he favored upon them in this life. According to Qatādah: Allah's Planning refers to long life and comfort. ʻAttiyah said: it means His punishment and torment.

It was reported that a man asked ash-Shiblī

about the meaning of Makr that is attributed to Allah Almighty

so he composed: I love you not with a part of me but with all of me

Even Your love left me no action

And I be displeased with the action from others

However, I will be praised with it from you.

The questioner said: I ask him about a verse from the Book of Allah and he answers me with a line of poetry. Hence, Ash-Shiblī realized that he would not understand what he said, so he said: His planning means to leave them as they are.

Qur'ān 7: 100 Allah (may He be glorified and exalted) said:

﴿Is it not clear to those who take over the land﴾.

'Abdul Raḥmān, Qatādah and Ya'qūb as to the narration of Zayd recited it: (Nahd) with Nūn which is used for glorification, while others recited it with Yā' that is used in singular form.

It means: Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord.

﴿After ˹the destruction of˺ its former residents that—if We will—We can punish them ˹too˺ for their sins﴾, meaning:

by bringing them the same end that was decreed for those before them,

﴿and seal their hearts﴾, We place a cover over their heart,

﴿so they will not hear ˹the truth˺?﴾ words of advice or reminding.

Qur'ān 7: 101 Allah (may He be glorified and exalted) said:

﴿We have narrated to you ˹O Prophet˺ some of the stories of those societies﴾, it refers to the stories of the people of Prophets Noah, Hūd, Ṣāliḥ, Lūt and Shu'ayb.

﴿Those were the towns that We relate to you﴾ we relate their stories.

﴿Surely, their messengers came to them with clear proofs﴾, with signs and proofs, command and prohibition.

﴿But still they would not believe in what they had already denied﴾

They differed over its interpretation:

According to Ubay ibn Ka'b (may Allah be pleased with him): they would not have believed by the time of the coming of the Prophets, according to

Allah's predestined Knowledge that they would deny it, on the day they confirmed covenant for Him when they were in the lion of Adam.

According to ibn 'Abbās and as-Suddī said: these disbelievers whom We destroyed them were to believe when the Messengers came to them with what they denied before on the day the covenant was taken from them when they were in the lion of Adam. At this, they showed faith by their tongues, yet they concealed disbelief.

According to Mujāhid: They were not to believe if we bring them to life and were sent back to this life with what they denied before their ruin. It is similar to Allah's statement:

﴿Even if they were to be sent back, they would certainly revert to what they were forbidden﴾. [6: 28]

Yamān ibn Ri'āb said:

The verse indicates that each prophet warned his people, however, they did not believe in what their former nations denied, rather, they denied as the former nations had denied. It is similar to His statement:

﴿Similarly, no messenger came to those before them without being told: "A magician or a madman! * Have they passed this ˹cliché˺ down to one another? ﴾ [51:52-53]

It was said:

{Their messengers came to them with clear proofs} refers to the miracles and wonders that they asked for. They were not to believe even after what they had seen of signs and wonders. It is similar to His Almighty's statement:

﴿Some people before you asked such questions then denied their answers﴾ [5: 102] and His statement:

﴿Nothing keeps Us from sending the ˹demanded˺ signs except that they had ˹already˺ been denied by earlier peoples﴾.[17: 59]

Then Allah Almighty said next:

﴿This is how Allah seals the hearts of the disbelievers﴾,

that is As Allah sealed the hearts of the former nations

which Allah caused them to perish, so He will seal the hearts

of the disbelievers who were destined not to believe among your people.

Qur'ān 7: 102 ﴿We did not find most of them true to their covenant﴾, meaning: They would not fulfill their promise. The term 'had' refers to the obligation and recommendation.

﴿Rather, We found most of them truly rebellious﴾, meaning: We have found them wicked and would not keep the promise.

Qur'ān 7: 103 Allah Almighty said:

﴿Then after them﴾, meaning: after the Messengers whom We mentioned, such as Noah, Hūd, Ṣāliḥ Lūṭ and Shu'ayb (peace be upon them all).

We sent Moses with Our signs}, proofs and clear evidences ﴿to Pharaoh and his chiefs, but they wrongfully rejected them﴾, they denied and rejected his call.

﴿See what the end of the corruptors was!﴾.

Qur'ān 7: 104 ﴿Moses said﴾ when he entered upon Pharaoh, whose name was Qābūs according to the view of the People of Scriptures. Wahb said: His name was Al-Walīd ibn Muṣ'ab ibn al-Rayyān, and he belonged to the Copts.

He lived about four hundred years.

﴿"O Pharaoh! I am truly a messenger from the Lord of all worlds﴾.

I have seen sent to you, then Pharaoh said: You lied! Hence Moses (peace be upon him) said:

Qur'ān 7: 105 ﴿obliged to say nothing about Allah except the truth﴾,

meaning: It is incumbent and a duty for me to convey only the Truth from Him. Here, 'Alā has the meaning of Bā', as it was said: Ramitu bil Qaws or Ramitu 'Ala al-Qaws (I cast the arrow).

Likewise, when you say: I have come with good case or on a good case. This is affirmed by the recitation of Ubay and al A'mash:

(Ḥaqīqun 'Ala bi'an La Aqula 'Ala Allah Illa al-Ḥaqq).

‘Abdullah (may Allah be pleased with him) recited it: (Ḥaqiqun Allā Aqūl). According to Abū ‘Ubaydah: It means: I was obligated not to say about Allah except the truth. Shaybah and Nāfi’ recited it: (Ḥaqīqun ‘Alayya) with Tashdīd of Yā’ meaning: I took it upon myself not to say about Allah except the truth.

﴿Indeed, I have come to you with clear proof from your Lord﴾, referring to the staff.

[1380] I heard Abū Al-Qāsim al-Ḥabībī saying: I heard ‘Alī ibn Mahdi At-Ṭabarī saying: It is indirect reference i.e. you are obligated to so it referred to the second person. Ḥaqīq is on the patern of Fa’īl. It may refer to the subject and the object(1).

﴿So let the children of Israel go with me.”﴾, means: set them free and bring them back to the Holy land.

According to Wahb: Pharaoh persecuted and enslaved the children of Israel because Pharaoh of Moses was the pharaoh of Joseph. When Joseph (P.B.U.H) died and the Asbāt passed away and their offspring spread out. Pharaoh ruled over them and enslaved them. afterwards, Allah Almighty sent Moses (Peace be upon them) to save them. He said: Forty hundred years separated between the day on which Joseph entered Egypt and the day on which Moses (Peace be upon him) entered it.

Qur’ān 7: 107 ﴿So Moses threw down his staff and—behold!—it became a real snake﴾.

According to ibn ‘Abbās (may Allah be pleased with them) and as-Suddī: Moses staff turned into male snakes. The snake opened its mouth and headed towards Pharaoh to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Pharaoh saw

(1) **[1380] The assessment of the reliability of the chain of transmitters:**
- Abū al-Qasīm was impugned by Al-Ḥākim. And his sheikh is a linguist, who was not mentioned with impugnment or validation.
- The authentication of Ḥadīth: I did not find it.

the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, 'O Musa ! Take it away and I will believe in you and release the Children of Israel to you.' So Musa, peace be on him, took it, and it became a staff again."

Then Pharaoh said to him: Do you have another sign. "Yes," Moses replied.

Qur'ān 7: 108 ﴿Then he drew his hand ˹out of his collar and it was ˹shining˺ white for all to see﴾. It means:

Musa took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allah said in another Ayah,

Qur'ān 7: 109 ﴿The chiefs of Pharaoh's people said, "He is indeed a skilled magician﴾. Meaning: He snatches the eyesight of the people by deceiving them so that they would see the staff as snake and the brown as white and everything in different form that its truth.

It is said: Saḥar al-Maṭar al-Araḍ , that is, it fells down upon it and uproot its plants, and thus it turned the ground upside down. Likewise, magician deludes the people to make them imagine the things other than their reality.

Dhu Al-Rummah said in this meaning while describing mirage:

The mirage looks like in the desert as the

banners move in the elevated spot.

Qur'ān 7: 110 ﴿who seeks to drive﴾, referring to the Copts, ﴿from your land﴾, referring to Egypt.

﴿So Pharaoh asked,˺ "What do you propose?"﴾. This is some of Pharaoh's statement to his chiefs. Pharaoh was not mentioned here as Allah's the Almighty statement:

﴿Now the truth has come to light. It was I who tried to seduce him, and he is surely truthful. * From this, Joseph should know that I did not speak dishonestly about him in his absence﴾ [12: 51: 52]

This some of Joseph's statement but he was not mentioned here.

Qur'ān 7: 111 ﴿They replied﴾, referring to the heads {"Let him and his brother wait},means, "delay him and his brother Hārūn and don not kill them nor believe in them.

according to ʿAṭā: Delay him because he was quite sure that he could not detain him after he saw of the sings of staff and hand.

﴿And send mobilizers to all cities﴾,areas and provinces of your kingdom since Pharaoh had some areas known for magic.

Whenever he cared for something, he would send to them.

Qur'ān 7: 112 ﴿To bring you every clever magician."﴾,

The Kufī reciters other than ʿĀṣim recited it (Saḥār) denoting emphasis. However, majority of reciters read it: (Sāḥir) (sorcerer). The difference between Sāḥir and Saḥār is that the Sāḥir is the one who knows but could not teach, while the Saḥār is the one who knows and teach as well.

According to al-Mu'rrij: the term Sāḥir is the one who practice sorcery in sometimes but not at all times. However, Saḥār is the one who practices sorcery all the time.

If Moses defeated them, we would believe in him, and if they defeated him, we realized that he was a sorcerer.

According to ibn ʿAbbās (may Allah be pleased with them), ibn Isḥāq and As-Suddī: When Pharaoh saw Allah's wonder in the staff concerning the hand and the staff, he said: We cannot defeat Moses except with well-versed magicians like him. After that, sent some young boys of the children of Israel to a village called al-Farmā to learn sorcery. Then they learnt all types of sorcery and Pharaoh set a date for Moses (Peace be upon him). Then Moses sent to the sorcerers and they came along with their teacher. He said to him: What did you do? He said: I have taught them magic that none can stand for them in the earth except if it was something from the heaven, so they cannot stand for it. Then Pharaoh sent to every sorcerer in his place.

Qur'ān 7: 113 ﴿The magicians came to Pharaoh﴾, the scholars differed over the number of magicians who were with Pharaoh. Muqātil said: they were seventy two magicians, two out of the Copts, who were the heads of them and seventy from the children of Israel. Al-Kalbī said: they were seventy magicians other than their head. There were two men of the Magians, from the people of Nineveh would teach them. according to Ka'b: they were ten twelve thousand. However, As-Suddī said: They were some thirty, whereas 'Ikrimah said: They were seventy thousand. Ibn Al-Munkadir said they were eighty thousand. In addition, Muqātil said: Shimon was the head of the magicians. Ibn Jurayj: their head was John.

When the magicians gathered together, they ﴿Said﴾ to Pharaoh.

﴿"Shall we receive a ˹suitable˺ reward﴾, give us money, reward, ﴿if we prevail?"﴾.

Qur'ān 7: 114 {He replied}, refers to Pharaoh,

﴿"Yes, and you will certainly be among those closest to me﴾, meaning: make us among your private audience and best associates.

Al-Kalbī said: It means to make them the first to enter upon him the last to come out.

Qur'ān 7: 115 ﴿They asked﴾, i.e. the magicians.

﴿"O Moses! Will you cast﴾, your staff, ﴿or shall we be the first to cast?"﴾ i.e. their staffs and their robes.

Qur'ān 7: 116 {He said}, referring to Moses,

﴿"You first." So when they did, they deceived the eyes of the people, stunned them﴾, meaning scared and frightened them.

﴿And made a great display of magic.﴾ the magicians threw thick robes and long pieces of wood then it turned into snakes as high as the mountain, and they filled the valley so that they rode on each other.

Qur'ān 7: 117-118 ﴿Then We inspired Moses, "Throw down your staff,"﴾, so he threw it {and—behold!—it devoured} It swallowed. Who recited it (Talqaf) with Lām Sakinah and Takhfīf of al-Qāf, derived from Laqif, and this

is affirmed by the recitation of Sa'īd ibn Jubayr: (Talqam) derived from laqim Yalqam (seize quickly)

﴿the objects of their illusion!﴾,

what they were falsifying and fabricating to deceive people where it swallowed all of their magic. Whereupon, the magicians said: Had it been magic, our robes and our staffs would have remained as they were; that is what Allah Almighty stated:

﴿So the truth prevailed and their illusions failed﴾ the truth has appeared. According to An-Naḍr ibn Shumayl: the truth prevailed, i.e. they were frightened and scared.

﴿And their illusions failed﴾, their sorcery was of no avail.

Qur'ān 7: 119 ﴿So Pharaoh were defeated and his people right there﴾, they left {and they and put to shame}, meaning: humiliated and defeated.

Qur'ān 7: 120 ﴿And the magicians fell down, prostrating﴾.

The magicians fell down in prostration to Allah where they realized that this was from heaven and by no means magic. Muqātil said: Allah caused them to prostrate. Al-Akhfash said: they fell in prostration swiftly as if they had been thrown.

Qur'ān 7: 121-122 ﴿They declared, "We ⌜now⌝ believe in the Lord of all worlds﴾, hence Pharaoh asked them: You refer to me. They said:

﴿The Lord of Moses and Hārūn﴾.

'Aṭā' is of the view that the head of the sorcerers was settling in upper Egypt and they were two brothers. When they received the messenger of Pharaoh, they said to their mother: "Guide us to the grave of our father, then she guided them to it, then they came to it.

When they cried to its name, he answered them. they said to him: Pharaoh has sent a message to us to leave for him since two men had come him. They had neither men nor arms and they were mighty and powerful. Pharaoh got tired of their mighty.

They carried the stick if they threw it, it leaves nothing except it devoured it. it swallowed iron, wood and stone. Their father answered them: "See if you can draw the staff while they were asleep, so do that, since the magician could not practice magic while he was asleep. If the staff works while they were asleep, so it a command of the Lord of the worlds. Neither you nor Pharaoh nor the whole world can stand for it.

They slipped out secretly while they were asleep to draw the stick, however the staff moved forward to them.

Muqātil said: Musa (Peace be upon him) said to the senior magician: would you believe in me if I defeated you? He replied: I will bring you a magic that will never be defeated, and were you defeat me, I would believe in you. At this, Pharaoh was awaiting.

Qur'ān 7: 123 Then ﴿Pharaoh said to them﴾, when they believed:

﴿How dare you believe in him before I give you permission? his must be a conspiracy﴾, a plot and deceit

﴿You devised﴾, you and Moses,

﴿In the city﴾ referring to Egypt before you gather at this spot.

﴿To drive out its people﴾, by your magic. ﴿but soon you will see﴾, what I will do with you.

Qur'ān 7: 124 ﴿I will certainly cut off your hands and feet on opposite sides﴾, by cutting the right hand and the left leg or the opposite. Sa'īd ibn Jubayr said: Pharaoh was the first to crucify and cut off hands and legs on opposite sides."

﴿Then crucify you all."﴾ On the coast of Egypt's river.

Qur'ān 7: 125 {They said}, meaning: the magicians said to Pharaoh,

﴿Surely to our Lord we will all return﴾, we are now sure that we will go back to Allah in the Hereafter.

Qur'ān 7: 126 ﴿Your rage towards us﴾, most reciters read it with Kasrah of Qāf, however, Al-Ḥasan and Ibn Muḥayṣin with Fatḥah of Qāf. They are

two tongues: Naqam, Yanqim and Naqam, Yanqam (displease). Aḍ-Ḍaḥāk and others said that it means you disapprove of us. ʻAṭāʾ said: We did not commit a sin and we are not guilty of a crime that give an excuse to torture us.

﴿only because we believed in the signs of our Lord when they came to us﴾, then they supplicated in humility to Allah Almighty saying:

﴿Our Lord! Shower us with perseverance﴾.Our Lord! pour out on us patience in order not to revert to disbelief as (magicians).

﴿and let us die while submitting ˹to You﴾, as followers of Your Prophet Moses, peace be upon him. Thus, they were disbelieving sorcerers in the morning and became righteous martyrs in the evening .

Qurʾān 7: 127 Allah (may He be glorified) said:

﴿The chiefs of Pharaoh's people protested, "Are you going to leave Moses and his people﴾, will you let them be free.

﴿free to spread corruption in the land﴾, spreading unrest among your subjects and your slaves in your country Egypt.

﴿and abandon you and your gods?"﴾. Sulaymān At-Taymī reported from Anas ibn Malik (may Allah be pleased with him) that he recited: (Wanatharak) with Nūn and used it in accusative. They referred to themselves that they were going to abandon Pharaoh if he left Moses alive.

However, al-Ḥasan recited it: (Wayatharuk) in nominative as direct speech, i.e. and he abuse you and your ﴿gods﴾. He neither worship you nor your gods. Ibn ʻAbbās (may Allah be pleased with them) said: "Pharaoh has a cow which he would worship, and whenever he would see a beautiful cow would command them to worship it. that is why As-Samirī made the statue of a calf that seemed to moo for the Children of Israel."

ʻAmr reported Al-Ḥasan as saying: Pharaoh had a crossbow attached in his chest which he would worship and prostrate to it.

Ibn ʻAbbās (may Allah be pleased with them) said: Pharaoh made small idols for his people to worship them. He said: "I ʻm your lord and the lord of these gods; that is what Allah refers to:

﴾"I am your lord, the most high!﴿ [79:27]

Abū ʻUbayd said: I was informed that Al-Ḥasan was asked: "Would Pharaoh worship anything?"! He said: "Yes," he would worship a he-goat."

Ibn ʻAbbās, ibn Mas'ūd (may Allah be pleased with them), Bakr ibn ʻAbdullah, Ash-Sha'bi, aḍ-Ḍaḥāk and ibn Abi Isḥāq recited it: (Wa'Ihatak) with Kasrah of Alif, i.e. (worshipping you), meaning, he would not worship you as we did. They said: Pharaoh has been worshiped but he would worship no gods. It was said: 'gods' here refers to the sun as they would worship it.

ʻUtbah ibn Shihāb said:

We worship it until the evening…

and we hastened the sun to come back

﴾He responded, "We will kill their sons﴿ with Tā mushadaddah, to refer to Plurality. However, the people of Hijāz recited it with Takhfīf.

﴾And keep their women. We will completely dominate them."﴿

We have indeed irresistible power over them. According to ibn ʻAbbās (may Allah be pleased with them): Pharaoh would kill the sons of the children of Israel in the year that he was told that a newborn child will be born that will cause your kingdom to vanish.

He continued on killing them until Moses (peace be upon him) came to then with message. Hence, pharaoh said: kill them again, then they started to kill them again, so the children of Israel complained to Moses (Peace be upon him).

Qur'ān 7: 128 ﴾Moses reassured his people, "Seek Allah's help and be patient﴿, and promised them that the good end will be theirs and that they will prevail, saying, ﴾Indeed, the earth belongs to Allah ˹alone﴿, meaning: the land of Egypt. ﴾He grants it﴿, gives it, ﴾to whoever He chooses of His servants﴿.

Al-Ḥasan recited it (Ywarrithuhā) with Tashdīd (duplication) of Rā', however Takhfīf seems to be more correct, since He Almighty said:

﴾And ˹so˺ We made the oppressed people successors﴿, and He said: ﴾and made us inherit the ˹everlasting˺ land﴿

[39: 74], and many places like that.

﴿The ultimate outcome belongs ˹only˺ to the righteous."﴾, that is: victory and domination. It was said: Happiness and martyrdom. According to another view: it refers to Paradise.

'Ikrimah reported ibn 'Abbās (may Allah be pleased with them) as saying: When the magicians believed, six hundred thousand of the children of Israel followed him."

Qur'ān 7: 129 {They said}, referring to the people of Moses,

We ﴿have always been oppressed﴾ since Pharaoh killed our children, and used our women and subjugated us.

﴿before you came to us﴾, with message, ﴿and since you have come to us.") after you came to us with message because Pharaoh killed us and seized our property and exhausted us at work.

Wahb said: Pharaoh divided them into types at his works. The strong would equip the cavalry at the mountain. Their necks, their hands and their shoulders had scabbed and their back got tired from cutting off such and such and carrying it. another type had scabbed of carrying stones and mud to build castles for him. The third type would milk and cook food for him. The other type were carpenter and blacksmiths. The week from among them would pay the tribute every day. Whoever would not pay before the sun sets, his right hand was tied to his left hand for a month. As for women, would spin and weave linen. Therefore, Moses (Peace be upon him) said:

﴿"Perhaps your Lord will destroy your enemy﴾, i.e. Pharaoh,

﴿and make you successors in the."﴾ make you settle in Egypt after them.

﴿Land to see what you will do﴾. Therefore, Allah Almighty responded to Moses (peace be upon him) and drowned Pharaoh and his chief, and made them successors to them in their dwellings and their property. However, they worshiped the calf.

Qur'ān 7: 130 Allah (may He be glorified) said:

﴿Indeed, We afflicted Pharaoh's people with famine and﴾,

of famine due to little produce and infertility a year after another. It is derived from it Asannat al-Qawm, i.e. they were inflicted with infertility.

The poet said in this regard:

ʿAmr Al-ʿUlā provided his people with Tharīd

And the men of Mecca suffer from lean years.

﴿Shortage of crops﴾, The crops were struck with ailments and blights. According Ka'b:

"Time has come to them, the date tree used to produce only one date!"

According to Qatādah: As for Sunūn, it was in their cattle and their crops, whereas the shortage of crops was in their towns.

﴿So they might come back ˹to their senses﴾. However, they never come back to their senses.

Qur'ān 7: 131 ﴿In times of prosperity﴾, such as a fertile season and provisions, welfare and much crops and fruits, and they saw what they would like.

﴿they said, "This is what we deserve﴾, because we deserve it and we are entitled to it, and they would not grateful to their Lord.

﴿But in adversity﴾, referring to draught and misfortune.

﴿They blamed it on Moses and those with him﴾, saying that this hardship is because of them and what they have done.

Ṭalḥah al-Yāmī recited it (Tatayru) with Tā' and Takhfīf of Tā' on the past tense. According to Sa'īd ibn Jubayr and Muḥammad ibn al-Munkadir: Pharaoh ruled four hundred years, If he had experienced pain or hunger

during those years, he would never have asserted his divinity

Then Allah Almighty said:

﴿Surely all is destined by Allah﴾, meaning, their share of fertility and infertility and good and evil are predestined by Allah.

Ibn ʿAbbās (may Allah be pleased with them) said: their afflictions are with and from Him."

According to ibn Jurayj: It means from Allah. Ibn ʿAbbās (may Allah be pleased with them) also narrated that it means their fate is what has been decreed upon them and what has been destined for them.

Al-Ḥasan recited it: (Alā Innamā Ṭā'ruhum ʿInda Allah) without Alif, they have the same meaning. It is said: What bird run for you today?

The poet said:

Like that the bird runs bearing good and bad omen.

Some Arabs would say: the bird is the plural of birds, such as a trader and trade as infinitive. Same as a rider and rider as infinitive

﴿Yet most of them did not know﴾ that what afflicted them was with Allah's Hand.

Qur'ān 7: 132 ﴿And they said﴾, the Copts said to Moses (Peace be upon him):

﴿They said, "No matter what sign﴾.

It means whatever, and (Mahmā) bears the meaning of conditional clause and apodosis. They were originally (Mā) and (Ma): the first is used for apodosis and the second is used for Emphasis, then the first Alif was turned into Hā' to easily pronounce the term, because if it is left without change, It would look like the Lām of denial.

Al-Kisā'ī: Mahmā is composed of Mah of prohibition, joined with (Mā) of adoposis.

Ibn Zayd said: (Mā) you bring us, and the second is appendix.

﴿Of Signs You may bring us to deceive us with it we will never believe in you ﴾,

Meaning: Whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.

Qur'ān 7: 133 Allah Almighty said:

﴿So We plagued them with floods﴾, according to ibn ʿAbbās (may Allah be pleased with them) said: the first sign was the flood, that is, water that Allah Almighty sent down upon them from the heaven. Aḍ-Ḍaḥāk reported

from ibn ʻAbbās (may Allah be pleased with them): the flood is drowning them, while ʻAṭā' and Mujāhid said: the Tūfān means death.

ʻĀ'ishah (may Allah be pleased with her) reported the like of it from the Prophet (P.B.U.H)[1].

It is said that the Tūfān refers to mass death. According to Wahb ibn Munabbih : flood refers to plague with the tongue of Yemen. Allah sent it upon the virgins of Pharaoh family at one night so it destroy them that neither human nor beast except it afflicted it.

Abū Qilābah said: the Tūfān refers to smallpox, and they were the first to be afflicted with it, then it remained in the earth.

Muqātil said: the Tūfān is the water that covered their crops.

According to Al-Akhfash and Al-Mu'rrij: It refers to the severe flood.

Some said that it refers to the heavy rain and wind.

The poet said in this meaning:

In the morning, it will get clumsy

Prone to the flood and fear

Abū Najm also composed

The flood swept out so it stayed for a long time

One month will be severe and the other is cold.

Abū Ẓubayān reported ibn ʻAbbās (may Allah be pleased with them) as saying: The Tūfān is one of Allah's commands that had befallen Pharaoh's people, then he recited:

﴿Then it was struck by a torment from your Lord while they slept﴾ [68: 19]

Lexically, the Kuffans said: It is an infinitive such as al-Rujḥan (Preponderance) and An-Nuqṣān (decrease) that has no plural of the same type.

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(1) **The assessment of the reliability of the chain of transmitters:** Weak.
- Ibn Ḥajar said in ((Fatḥ al-Bārī)) 8/155: And Ibn Mardawayh has two weak chains of narrators on the authority of 'Ā'ishah as a Marfū', the flood: death. Also Aṭ-Ṭabarī recorded it in ((Jāmi` Al-Bayān)) 13/51 with two chains of narrators, and Aḥmad Shākir also graded them weak.

However, the Basrans said: it is a plural and the singular of it is Ṭūfānah.

As for the Almighty's statement: ﴿locusts, lice﴾, the scholars differed about it. Sa'īd ibn JUbayyr reported from ibn 'Abbās (may Allah be pleased with them) that it is the grain bug.

'Alī ibn Abī Ṭalḥah reported that ibn 'Abbās (may Allah be pleased with them) said: It means the small lice.

According to Mujāhid, As-Suddī, Qatādah and Al-Kalbī: the flying locusts are those that they had wings, while the small lice had no wings.

Ma'mar reported from Qatādah that lice are the children of locusts.

'Ikrimah is of the view that it refers to the daughters of the locusts.

According to ibn Zayd: the lice here refer to fleas.

Sa'īd ibn Jubayr and al-Ḥasan said: Al-Qummal are small back beasts. According to 'Ata' al-Khurasānī : the Qummal refers to lice.

Al-Ḥasan recited it (Al-Qaml) with Fatḥah of Qāf and Sukūn of al-Mīm.

Abū 'Ubaydah and Al-Akhfash stated that it refers to al-Ḥamnān that is

that is species of monkeys that resembles a mites. It is said: The mite comes out from its back, and the mites comes out of it, and it is the smallest thing I have ever seen that walks, and clings to camels, so if it is full, it falls to the ground, and it grows and then atrophies until its blood goes away, so it becomes an ape, then it clings to camels again. it will be a mite. Abū al-Aliyah said: Allah sent al-Ḥamnān on their animals, so he ate them, until they were unable to drink. Al-Farrā' said: We have not heard of lice with one. Al-Aḥmar said: One of them is a louse. The poet composed:

He sent upon them wind and dust

And a torment so it doomed them to ruin

It was reported from Muḥammad ibn Jarīr that Al-Qummal is an animal looks like lice; it would eat camels. It is what the poet al-A'shā referred to it in his saying:

They are some people whose children complain of lice

And strong shackles and blocked door

﴿Frogs, and blood﴾,

The description of how these signs were sent upon them was mentioned by ibn ʿAbbās (may Allah be pleased with them), Saʾīd ibn JUbayyr, Qatādah, Muḥammad ibn Isḥāq and ibn Yasār: they said:

Muḥammad ibn Isḥāq ibn Yasār said, "The enemy of Allah, Pharaoh, went back defeated and humiliated, after the sorcerers believed in Moses. He insisted on remaining in disbelief and persisted in wickedness.

Allah sent down the signs to him. He inflicted them by famine and shortage of crops. Allah then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. Then Musa invoked His Lord, saying: {O my Lord! You slave Pharaoh ˹arrogantly˺ elevated himself in the land, and he wronged and oppressed and his people broke your covenant and breached Your promise, O Lord, inflict upon them a punishment that will be a torment for them and an admonition for my people and a sign and lesson for the next nations. Whereupon, Allah Almighty sent upon them the flood, it is the water that Allah had sent upon them until they were about to perish.

The houses of the Israelites and the Copts were mingled together, so the houses of the Copts were filled with water that they stayed in water up to their necks. None of them could sit down, if he did that, he will be drowned. However, no drop of water had entered the houses of the Israelites. When Allah sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. They remained on this case seven days from Saturday to Saturday. At this, they said to Moses (Peace be upon him):

(They said: ﴿O Moses! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you﴾) [Qurʾān: 7: 134]

Moses invoked his Lord and He removed the flood from them. However, they neither believed nor sent the children of Israel. And they reverted to worse than they were before.

In that year, Allah allowed the earth to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for and this water was but a blessing and fertility to us. They said: we are not pleased if we would be rained, so they remained one month in welfare, then Allah sent upon them locusts that ate their crops, their trees, their leaves and all type of vegetation to such an extent that they were about to eat their doors, the roofs of their houses, the wood, their clothes, their furniture, and the nails of the doors until the doors fell from their homes and residences .

And the locusts got so hungry that they would eat everything without being full. However, they would not enter the houses of the children of Israel, and nothing of this afflicted them. whereupon, they again said what they said to Musa before:

﴿They said: "O Moses! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."﴾

And they gave him their promises and their covenants, so Moses (Peace be upon him) invoked His Lord so Allah removed this affliction from them after it remained seven days from Saturday to Saturday.

It is said that : Moses,(peace be upon him) Musa went to space and he pointed with his staff to the east and the west so the locusts went back from where it came as if it was had not come before. There had left for them some of their crops and their plants, so they said: We have sufficient provisions and we would not abandon our religion, and we would not send the children of Israel with you. And they had not keep what they promised, and they went back doing their evil.

They remained one month in well-being, then Allah (Glory be to Him) sent upon them the Qummal and commanded Moses to walk at a dusty dune in one of the towns of Egypt, called 'Ein Shams, so Moses walked up to this dune and it

was a huge sand dune, then he struck it with his staff and the Qummal fell out of it in tremendous numbers, until they overwhelmed their crops, their trees, their plants and they ate them so they ate them and left nothing. It entered between the clothing and skin of a person, biting him. besides, A person would be eating food when it would become filled with vermin. The matter went to such an extent one of them would build a pillar of bricks and plaster and make it slippery, so that nothing could climb on top of it , and he would put the food on top; but, when he climbed up to eat it, he found it full of lice.

According to Sa'īd ibn Jubayr: Al-Qummal refers to the vermin that comes out of the grains. The man would bring ten bags to the hand mill and would back with it except with three pouches.

No misfortune had ever befallen them that was worse than the vermin.

It took their hairs , their skins, their eyebrows, and remained at their skin as if it was smallpox and it deprived them of sleep and rest.

When they suffered under this affliction, they said similar to what they said before, and Musa invoked his Lord and He removed the affliction after it stayed for seven days from Saturday to Saturday. Then they did not keep their promise and they returned to the worst of what they were before.

Above this, they said: We were not certain that Moses was a sorcerer than today, he turns sand into lice, and they swore by the mighty of Pharaoh that they would never believe in him, nor follow him.

They stayed one month in welfare then Moses prayed against them, hence Allah Almighty sent frogs against them, and they filled the houses, food

supply, and vessels. No one could uncover any clothing, food, or vessel

without finding frogs filling it.

the man would sit up to his chin in frogs. If he tried to speak, the frogs would jump at his mouth. They would enter their vessels so their food will be ruined, and they would put out their fires. When one of them would like to lie down, the frogs would pile up upon him that he could not turn back to the other side.

Whenever he would open his mouth to eat, the frogs would precede him to his mouth. He would not knead any dough except they filled it. and they would not use any pot for cooking except it was filled with frogs.

ʻIkrimah reported from ibn ʻAbbās (may Allah be pleased with them) said: the frogs were wild land animals, but when Allah Almighty sent them against the people of Pharaoh, they heard and obeyed and kept cast themselves into the pots while boiling and in the ovens while bursting. Thus Allah reward them form obeying Him and caused them to live in water.

When that exhausted them and suffer much of this, they cried and complained to Moses (Peace be upon him) and said: This time, we will repent and we will return to disbelief. Moses took their promises and their covenants, then he prayed to his Lord to relieve them of this affliction.

Hence Allah Almighty relieved them from this affliction and removed the forges from them after it stayed seven days among them from Saturday to the next Saturday. They continued in welfare for one month, then they broke their promises and reverted to disbelief.

Moses prayed Allah against them, hence Allah sent the blood, and the waters of the people of Pharaoh turned to blood. Any water they collected from a well, a river, or a container, turned to blood.

They could not draw water from a well or a river, or ladle out water from a vessel, without its becoming fresh blood.

The complained to Pharaoh, saying: We are afflicted with this blood and we have nothing to drink. He said: Moses has used witched you.

They said: How could switch us and we have nothing in our bags except red blood. Pharaoh would combine the two people in one bottle, the Coptic and the Israelite, so what is next to the Israelite would be water and what is next to the Coptic would be blood.

Besides, the Coptic and the Israelite would set out to seek water from one source of water, so it would come out blood for the Coptic and fresh water for

the Israelite. When they would drink form one water skin, it would come out water for the Israelite and blood for the Coptic.

when thirst had exhausted them, a woman of Pharaoh 's people

would come to an Israelite woman and would say: "Let me drink from your water." She would ladle some for her from her jug or pour it for her from her water skin, and it would become blood in the vessel. She would say: "Put the water in your mouth, then spit it into my mouth." She would take water into her mouth, but, when she spat it into the other woman's mouth, it became blood.

At this, the Nile would irrigate the plants, but when they would go to drink from plants, it became blood.

Once Pharaoh got thirst so that he had to chew the wet trees. On doing this, it became so salty.

They continued like this for seven days, they would not eat nor drink except blood.

According to Zayd ibn Aslam: the blood that Allah overwhelmed them was the nosebleed. They came to Moses (Peace be upon him) and said:

"O Moses, pray your Lord to remove this blood of us, so we will believe in you and send the children of Israel with you. He prayed Allah (Glory be to Him) so He relieved them of this affliction. However, they never believed nor sent the children of Israel with him. That is what Allah Almighty meant in His statement:

﴿So We plagued them with floods, locusts, lice, frogs, and blood﴾

﴿All as clear signs﴾, meaning: Every one came after the other.

﴿But they persisted in arrogance and were a wicked people﴾.

Nūf al-Bikālī said: Moses stayed among the people of Pharaoh twenty years after he defeated the sorcerers. He would show signs of flood, locusts, lice, frogs and blood.

Qur'ān 7: 134 Allah Almighty said:

﴿When tormented befell them﴾, meaning: the torment struck them, that is, What Allah Almighty referred to of flood and etc.

ʻIkrimah said: Al-Rijz refers to blood, as it turned their life into Hell. According to Saʾīd ibn JUbayyr: Al-Rijz refers to Plague, it is the sixth torment that is Moses (Peace be upon him) said commanded his people, after he showed them the five signs of flood and others, they would neither believe nor would they send the Israelites with him. Whereupon, let everyone of you slay a ram and let him plunge his hands in his blood, then let him hit his door with it. at this, the Copts said to the Israelites: Why would you stain your doors with this blood? They said: "Allah Almighty will send upon you a torment which we will be saved and it afflicts you." The Copts said: "How Allah will not recognize you except with these signs." They said: "Our prophet commanded us to do that. In the morning, seventy thousand among were plagued, and in the evening, they could not escort the deceased to grave.

{They said}, at this, Pharaoh said to Moses (Peace be upon him).

﴿"O Moses! Pray to your Lord on our behalf, by virtue of the covenant He made with you﴾,

Abū al-ʾAliyah: It means of what Allah had willed you. ʻAṭāʾ said: It means of what Allah told you.

Al-Muʾrrij said: It means of what Allah taught you.

﴿If you help remove this torment from us﴾, the torment is referred to the plague. According to the recitation of Saʾīd ibn Jubayr, Mujāhid and ibn Muḥayṣin: (Al-Rujz), they are two tongues, such as al-ʻUḍw and al-ʻIḍw (the part of the body).

﴿We will certainly believe in you and let the Children of Israel go with you."﴾

Qurʾān 7: 135 ﴿But as soon as We removed the torment from them until they met their inevitable fate﴾, refers to drowning,

﴿They broke their promise﴾, they breached their promise.

Qurʾān 7: 136 ﴿So We inflicted punishment upon them﴾, meaning: We defeated them, ﴿We drowned them in the sea﴾ It refers to the sea.

Ibn al-Rummah said:

Dessert and darkness of night as if they

were sea its waves struck its shores

﴿For denying Our signs and being heedless of them﴾, they were unaware of the blight before it struck them. it was said, they turned away from our sings.

Qur'ān 7: 137 Allah (may He be glorified and exalted) said:

﴿And so We made the oppressed people successors﴾, the Israelites who were humiliated, enslaved and their children were slain, and their women were exploited, and they were subjugated.

﴿the eastern and western lands﴾, refers to Egypt and Syria.

﴿Which We had showered with blessings﴾ We made it blessed with water, trees and fruits.

It was expressed here as 'Awrathnā' (inherited it), because they inherited them after the people of Pharaohs and Amalekites had perished.

﴿In this way˹ the noble Word of your Lord was fulfilled﴾, meaning: His promise that He gave for the Israelites, that is, His statement:

﴿But it was Our Will to favour those who were oppressed in the land, making them models ˹of faith˺ as well as successors﴾ up to His statement: ﴿what they feared﴾ [28:5-6]

It was said: It means: You are eligible of Allah's good favor.

﴿for the Children of Israel﴾, It is said: it refers the Israelites deserve the favor of your Lord on the day of Judgment.

﴿For what they had endured﴾

For what they endured in the way of their religion.

﴿And We destroyed﴾, We ruined and caused to perish,

﴿What Pharaoh and his people﴾, what they constructed in the land of Egypt.

﴿and what they established﴾.

Al-Ḥasan said: What they would trellis of fruits and grapevines.

Mujāhid said: They would build houses, palaces and residences, and their grapevines were untrellised.

Ibn ʿAbbās (may Allah be pleased with them), ibn ʿĀmir and ibn ʿAyyāsh (on the authority of ʿĀṣim) recited it with Ḍammah of Rā'. Both are eloquent and correct tongues. ʿArasha, Ya'rishu and Ya'rushu. However, Ibrāhīm ibn ʿAbī ʿAblah recited (Ya'rishūn) with Tashdīd by way of plurality.

Qur'ān 7: 138 Allah (may He be glorified and exalted) said:

﴿We brought the Children of Israel across the sea﴾, after the sight that they had seen, and the lessons they had witnessed.

Al-Kalbī said: Moses (peace be upon him) crossed with them on the day of 'Ashūra' after Pharaoh and his people were destroyed. Thus, Moses fasted this day out of gratefulness towards Allah).

﴿And they came upon﴾ passed by ﴿a people devoted to idols﴾, dedicated to. Ḥamzah, al-Kisā'ī and Khalaf recited it: (Ya'kifūn) with Kasrah of Kāf while others recited it with Ḍammah. ﴿Devoted to idols of theirs﴾, means idols and statues of theirs which they used to worship besides Allah.

Ibn Jurayj said: They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf.

Qatādah said: Those people were from Lakhm and they settled at al-Raqqah, others stated that there were from the Canaanite whom Moses was commanded to fight.

{They said}, the Israelites said after they had seen this:

﴿"O Moses! Make for us a god﴾, a statue which we worship it

﴿like their gods."﴾, ﴿He replied, "Indeed, you are a people acting ignorantly!﴾

Moses replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him.

﴿What they follow is certainly doomed to destruction﴾, will be perished and doomed to failure ﴿and their deeds are in vain."﴾

And all that they are doing is in vain.

Qur'ān 7: 138 ﴿He added, "Shall I seek for you a god other than Allah﴾, shall I seek you a god other than Allah. So He omitted the particle of the description same in His statement :﴿Moses chose seventy men from among his people﴾, [7: 155] ﴿while He﴾, ﴿has honored you above the others?"﴾, it means: the people who were contemporary to them.

Ma'mar reported from az-Zuhrī from Abū Wāqid al-Laithī (may Allah be pleased with him) said:

"The Companions went out from Mecca with the Messenger of Allah P.B.U.H for (the battle of) Ḥunayn.

Abū Wāqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called Dhāt Al-Anwāṭ'. So when we passed by a huge, green lote tree, we said, 'O Messenger of Allah! Appoint for us a Dhāt Al-Anwāṭ 'as they have.' Whereupon, He (P.B.U.H) said,

((Allah is Great! You said as the children of Israel said to Moses:

﴿"Make for us a god as they have gods."﴾,

by He in Whose Hand is my soul! You will follow the ways of those before you)).

Qur'ān 7: 138 Allah (may He be glorified and exalted)

﴿And ˹remember˺ when We rescued you﴾, the people of Levant recited it (Anjākum), it was written that way in their Muṣḥaf.

﴿From the people of Pharaoh, who afflicted you with dreadful torment—killing your sons﴾, Nāfi' recited it: (Yaqtulūn) with Takhfīf by way of paucity. However, other reciters read it with Tashdīd by way of plurality derived from Taqtīl.

﴿And keeping your women. That was a severe test from your Lord﴾.

Qur'ān 7: 138 Allah (may He be glorified and exalted) said:

﴿We appointed for Moses thirty nights﴾, of Dhul- Qa'dah,

﴿Then added another ten﴾, of Dhul- Hijjah,

﴿completing his Lord's term of forty nights﴾, Moses commanded his brother Aaron, "Take my place among my people, do what is right﴾,

Meaning: Act in the right way amongst them commanding them to obey Allah and carry out acts of obedience.

﴿and do not follow the way of the corruptors﴾

Do not follow the way of the mischief-makers, and do not nob an aid for the wrongdoers.

Moses (Peace be upon him) promised the children of Israel while they were in Egypt is that when Allah destroyed their enemy and rescued them, that he will bring them a book states for them what they do and what they leave. When Allah Almighty fulfilled His promise for them, Moses (Peace be upon him) asked his Lord to bring him the book. Whereupon, Allah commanded him to fast thirty days, they were the month of Dhul Qa'dah. When the thirty days elapsed, He cleansed his teeth with a twig. Thus, they angels said to him: We would smell the scent of musk of your mouth, yet you ruined it with the tooth stick.

Abū Al-'Aliyah said: Moses ate of the bark of the tree, accordingly Allah commanded him to fast ten days of Dhul Hijjah and He said to him:

Did not you know that the smell that come from the mouth of the fasting person is better before Allah than the fragrance of musk.", thus, they were tested concerning the ten day that Allah raised it.

Qur'ān 7: 143 Allah Almighty said then:

﴿When Moses came at the appointed time﴾, meaning: on time that Allah appointed to speak to him. The term al-Miqāt (timing) is derived from time, as Mī'ād (date) and Milād (birth), Wāw has been turned to Yā' as it is Sakinah and preceded by Kasrah.

The commentators stated that Moses (peace be upon him) purified and cleansed his clothes for the meeting of his Lord. When he came to Tur mount and ﴿his Lord spoke to him﴾ and drew him near to Him to a level in which

he heard the scraping of the pen, so he was delighted by speaking to him and he looked forward to seeing Him and aspired to it. He said:

﴿He asked, "My Lord! Reveal Yourself to me so I may see You."﴾

Ibn 'Abbās (may Allah be pleased with him) said: It means give me the ability to see you. Whereupon, {He said}, refers to Allah (Glory be to Him) ﴿"You cannot see Me!﴾, and no human being is entitled to see Me in this life. Whoever looks at me will die. Hence, Moses said: My God, I heard your speech and I longed for looking at You. It is better for me to look at you then I would die than to live without seeing You. Therefore, Allah Almighty said to him: ﴿But look at the mountain﴾, it was the greatest mountain in Midian, called Zabīr. When mountains heard about this, they all heightened hoping Allah would look at them. However, Zabīr would humble from among them. When Allah Almighty saw its humbleness, He raised its rank among them and distinguished it by manifestation.

According to As-Suddī: When Allah Almighty spoke to Moses (peace be upon him), Iblīs the accursed sank into the earth until he came out of Moses' leg and he whispered to him, saying: The one you spoke to was a devil, hence asked Allah to see Him. Allah then said: {You cannot see Me}. Those who denied the seeing of Allah based their view on this verse, yet there is no evidence in it, because Lan is not used in negation forever, but it refers to timing.

It is similar to Allah's statement relating about the Jews:

﴿But they will never wish for that because of what their hands have done﴾ [2: 95], referring to death, He related about them their saying Malik:

﴿They will cry, "O Mâlik!1 Let your Lord finish us off."﴾ [43: 77] and

﴿I wish death was the end!﴾ [29: 27], meaning: death. Besides, He the Almighty said: ﴿You will never achieve righteousness﴾ [3: 92], referring to Paradise ﴿until you donate some of what you cherish﴾ [3: 92].

However, perhaps someone enters Paradise while he would spend from which he loves.

Based on this, the verses indicate that you cannot see Me

in this worldly life, yet you will see me in the Hereafter.

According to ʻAbdul ʻAziz ibn Yaḥyā: As for the Almighty's statement:

﴿You cannot see Me﴾ It is an answer to what Moses had asked, yet it is not concerned with the Hereafter since Moses did not say:

"Show me how to see you in the Hereafter but he asked Allah to make him see Him in this life, so he was answered to what he questioned. There is no evidence in this verse for those who denied seeing Allah.

According to another view: His statement:

﴿You cannot see Me﴾ means you are not able to see me. It was said: You cannot see Me with mortal eyes, however, you can see Me with immortal eyes.

According to another view: You cannot see Me before Muḥammad and his Ummah. It was said: You will not see Me by request and supplication, but you can see Me with gift and reward because had Allah gave him out of his request, it would have become a response to the Question. His action may be a reward for His slave, however, it is not by any means that He will be a reward for His servant.

It is said that you cannot see Me by the eyes that you saw My enemy. That is, Satan showed up for him and whispered for him, therefore, Allah (may He be glorified) said: O Moses! Do not you know that you cannot see your beloved and your enemy at the same time and in one place.

[1381] I heard al-Ḥasan ibn Muḥammad ibn Ḥabīb saying: I heard ʻAlī ibn Mahdī at-Ṭabarī saying: Had the question of Moses been impossible, Moses the Prophet of Allah (Peace be upon him) would not have been asked it, since he is knowledgeable of Allah (may He be glorified), as He could not ask for Himself neither a wife nor a son[1].

(1) **[1381] The assessment of the reliability of the chain of transmitters:**
- Sheikh Al-Tha'labī was impugned by Al-Ḥākim, and Ibn Mahdi were not mentioned with impugnment or validation.

The authentication of Ḥadīth:
- Al-Qurṭubī mentioned him in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 7/279 on his authority.

Then He Almighty said:

﴿But look at the mountain. If it remains firm in its place, only then will you see Me."﴾. it means if the mountain remained steadfast in its place. The 'theologists of the people of As-Sunnah said: Since Allah attached vision on the stability of the mountain, this states that vision is permissible because being firm is not impossible.

This indicates that vision is not impossible as well. Did not you see that entering Paradise for the disbelievers is impossible so Allah Almighty attached it with something is impossible, that is His statement:

﴿Nor will they enter Paradise until a camel passes through the eye of a needle﴾, [7: 40]

The people of inference said: When Moses set out for the meeting of his Lord; he made a medium between his people and his Lord, that is, His statement to his brother Aaron:

﴿Take my place among my people﴾, whereupon, when he asked Allah's vision, He made a medium between Him and it that is the mountain by His statement:

﴿You cannot see Me, but look at the mountain﴾. He said if you would not ask Me to be in your place instead of your brother, so you are not fit for seeing Me without the mountain being firm.

He said next: ﴿When his Lord appeared to the mountain﴾.

Wahb said: When Moses (Peace be upon him) asked Allah Almighty to see Him, Allah Almighty sent the fog, thunderbolts, darkness, thunder and lighting, so they encircled the mountain on it Moses was sitting. Moreover, Allah commanded the angels of the heavens to be four leagues away from Moses from every side. The angels of the worldly heaven passed by him like the mewing of the bulls of the cows, their mouths reiterating glorification and exaltation in such great sounds as the intense thunder, then Allah Almighty commanded the angels of the second heaven to descend on Moses. Then they descended upon him such as the lion,

raising their voiced with glorification and exaltation. Therefore, the weak slave Moses frightened of what he had seen and heard and every hair in his head and his body shivered. At this, he said: I regretted of my request, so is there anything can save me from this place? Whereupon the Archangel said to him: "O Moses, be patient for what you have asked, a little of much that you have seen."

Then the angels of the third heaved descended as eagles, with intense roar and shaking , raising their mouths with glorification and extolment as the clamor of the huge army and like the flame of fire. Then the angles of the fourth heaven, none like them of those who passed before, their colors look like fire, and mostly like the white snow, elevating their sounds with glorification and eulogy, nothing looks like them of those who passed before them. Then the angels of the fifth heaven descended upon them in seven colors. Moses could not look at them and he neither saw the like of them, nor heard the like for their voices. At this, he was stricken with fear and burst into tears and grieved so much, then the Archangel and their head said to him: O son of 'Imran, stand still until you see what you will never endure.

Then Allah Almighty commanded the angels of the sixth heaven to descend upon My slave who asked to see Me. Then they descended upon him, every angel of them carrying like of the long tree of fire (radiant), more bright than the sun, and their dress looks like the flame of fire. When they glorified and extoled their Lord, all angels before them form the angels of the heaven would repeat their glorification. They were raising their voices saying: Glory (to You) , Most Holy (are You) ,

Lord of the angels and the Spirit. Or according to another version:

They would say: The Lord of Glory, He never dies.

Every one of them has four faces in his head. When Moses (Peace be upon him) saw them, he raised his voice glorifying whenever they did while he was weeping and saying: O My Lord! Remember me and do not forget Your slave since I am not sure whether I will pass their situation or not? If I came out, I will be burnt, and if I remained I will die. Whereupon, the Archangel said to him:

“O Ibn ‘Imran! You are about to be more stricken and your heart is full of terror , so be patient for what you have asked for, then Allah Almighty commanded that the Throne will be raised in the angels of the seventh heaven. Then He said: Show it to him, when the light of the Throne appeared, the mountain split out of the Greatness of God, then all the angels raised their voices, then the mountain shivered and collapsed with every tree that had been on it. at this, Moses fell unconscious. Then Allah turned the stone on which Moses was standing into a dome in or that Moses not be burnt, then Allah sent to him the spirit of life out of His Mercy. Moses stood up glorifying and saying: I believed that You are My Lord and I believed that none can see You and would be stay alive. And whoever looks at your angels, his heart would be broken. How great you are! And How great is Your angels! You are the Lord of lords and God of gods and King of kings, nothing is comparable to you and nothing stands for you. O Lord! I turn in repentance to You, all praise is due to Allah, You have no partner, and You are the Lord of the worlds.

According to As-Suddī: the angels surrounded the mountain, and the fire surrounded the angels, (and the angels surrounded the fire), then Allah appeared for the mountain.

According to ibn ‘Abbās (may Allah be pleased with them): Allah’s light appeared for the mountain of Zabīr.

Aḍ-Ḍaḥāk said: What Allah Almighty appeared out of His light was as much as the nose of the ox.

According to Ka’b al-Aḥbār and ‘Abdullah ibn Salam:

What Allah Almighty appeared for the mountain was as much as the eye of the needle until it collapsed.

As-Suddī said: What Allah appeared for the mountain was as much as the pinkie. This was held by what Thābit reported from Anas (may Allah be pleased with him) said that the Prophet (Peace be upon him) recited this

verse and said: Like this and put the thumb on the upper joint of the pinkie, then the mountain fell down(1).

Al-Ḥasan said: Allah Almighty inspired to the mountain: Can you endure my vision? Quṭrub commented on Allah's statement:

﴿When His Lord appeared for the mountain﴾: It means: his Lord commanded, same as His statement: ﴿And ask the city﴾ [12:82]

According to al-Mubarid: It means when Allah showed a sign for the mountain, made it a transitive verse such as 'to promise', and to 'to rid of'.

Abū Bakr (Muḥammad ibn 'Amr) said: I was reported from Sahl ibn Sa'd as-Sā'idī (may Allah be pleased with him) said: Allah showed from behind seventy thousand screen a light as much as dirham, so the mountain fell down. Abū Bakr continued: At this, water got fresh and every insane became sane and every patient got cured, and the thorns were removed of the trees and the land became green and the plants flowered and the fire of Persians extinguished and the idols fell in prostration to God.

﴿He leveled it to dust﴾, to the level of the earth. According to ibn 'Abbās (may Allah be pleased with them): Made it dust. However, Qatādah said: it hollowed out. According to Sufyan: The mountain sunk into the earth until it fell into the sea. Abū Bakr al-Hanẓalī said: It hollowed out and sunk into the earth, so it will not appear until the day of Judgment. According to 'Attiyah Al-'Awfī: "He leveled it to dust", meaning: it turned into a tremendous sand, whereas Al-Kalbī said that it turned into small mountains. According to Al-Ḥasan: "He leveled it to dust", namely, He rendered it level. Masrūq said: It turned into dust.

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(1) **The assessment of the reliability of the chain of transmitters:**
- correct.
- Al-Ḥākim graded it authentic and Adh-Dhahabī agreed with him, and Al-Albānī graded it authentic in ((Ẓilāl Al-Jannah)) 1/243
- The authentication of Hadith: It was recorded by Aḥmad 3/125, At-Tirmidhī in the interpretation of this verse (3074), Al-Ḥākim in ((Al-Mustadrak)) 2/320, and Ibn Abī 'Āṣim in ((Sunnah)) 1/493.

[1382] Abū Muḥammad ʻAbdul Raḥman ibn Muḥammad ibn Aḥmad al-Muzakkī informed us: My Sheikh Abū ʻAlī informed me: Muḥammad ibn Ṣāliḥ al-Rāzī related to us: An-Naḍr related to us: Muḥammad ibn Al-Ḥasan ibn Zabalah related to us from Mu'awiyah aḍ-Ḍāl, on the authority of al-Jalad ibn Ayyūb, on the authority of Mu'awiyah ibn Qurrah, that Anas ibn Malik (may Allah be pleased with him) reported the Messenger of Allah as saying about the Almighty's statement:

﴿When His Lord appeared to the mountain, He leveled it to dust﴾:

((Six mountains had fell down out of His Majesty, three fell in Medina: Uḥud, Warqān and Raḍwā, and the other three fell in Mecca; Thawr, Thabīr and Hirā'))[1].

The reciters differ in this letter; ʻAṣim recited it with Qasr and Tanwīn,

unlike the verse of Surat al-Kahf where he recited it without Madd (without Tanwīn). However, the reciters of al-Kūfah, together with Ḥāmid recited it (Dakā') with Madd in both Surahs

without Tanwīn, yet other reciters recited it with Tanwīn and Qasr.

Besides, this is the choice of Abū Hātim and Abū ʻUbayd. According to the recitation of Qasr, it means: He pounded it. Both Dakka and Daqqa (tear

(1) **[1382] The assessment of the reliability of the chain of transmitters:**
- Fabricated.
- In its chain of transmission, Ibn Zabalah was rejected, and it contains al-Jalad and an-Naḍr are severed.
- Al-Ḥāfiẓ Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 6/387 This ḥadīth is strange and even rejected, and among those who judged it to be fabricated is Ibn Al-Jawzī in ((Al-Mawḍu'āt)) 1/173 It was narrated from Ibn Ḥibbān that it is fabricated, and Al-Albānī ruled on it in ((Series of Weak Ḥadīths)) (162).

The authentication of Ḥadīth:
- It was recorded by Abū Nuʻaym in ((Ḥilyat Al-Awliyā')) 6/314, and Al-Fakihī in ((Akhbār Makkah)) 6/200 and via Muḥammad ibn al-Ḥasan ibn Zabalah. And Al-Fakihī recorded it with another chain of narrators from Abdul-Aziz ibn ʻImrān, and it is also severed.
- See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/606. And from the way of Abd al-Aziz ibn ʻImrān, as well as it was recorded by Ibn Sabāh al-Numayrī in ((Tārīkh al-Madinah)) 1/79, and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 5/1560.

down) have the same meaning, since Qāf and Kāf may be used changeably, like when you say: Kalām Rakīk and Raqīq i.e. (weak speech). perhaps it denotes: Allah tore it down, i.e. turned it into pieces, same as in the verse

﴿Enough ! When the earth is entirely crushed over and over﴾ [89: 21]

and His statement:

﴿and the earth and mountains will be lifted up and crushed with one blow﴾ [89: 14].

And whoever recited it with Madd, considered the Arab's saying: Nāqah Dakā ', that is, it has no hump, hence, the meaning of Arḍ Dakā', that is, of the same level to the ground because the mountain is masculine, this is the view of the Kuffans. However, grammarians of al-Baṣrah said: It means: He made it like it was crushed, so 'like' was omitted and remained what denotes it, same as His statement: ﴿And ask the city﴾ [12: 82].

Al-Akhfash said: Whoever recited it with Madd made the plural of it Dakawāt and Duk such as Hamrawāt and Ḥumr (red). On the other hand, those who read it: Arḍ Duk made the plural of it: Dakūk.

Allah (may He be glorified and exalted)

﴿And He leveled it to the dust﴾, meaning: fell down.

﴿And Moses collapsed conscious﴾. Ibn 'Abbās (may Allah be pleased with them) lost consciousness. However, Qatādah said: He died. Al-Kalbī said: Moses lost consciousness on the day of 'Arafah, and He was given the Torah on Friday at the day of Sacrifice.

Al-Wāqidī said: When Moses collapsed unconscious, the angels of the heavens said: Why did the son of 'Imran ask for Allah's vision? According to some books, the angles of the heavens came to Moses (Peace be upon him) while he was unconscious, so they keep kicking it with their legs saying: O son of the menstruated women, how dare you to ask for Allah's the Almighty vision.

﴿When He recovered﴾ When Moses restored his consciousness and his mind returned to him, he realized that he asked something he should not

ask for, accordingly he said: {He cried: Glory be to You, I turn to You in repentance}. From my question to see You.

﴿And I am the first of the believers﴾. I believed that You cannot be seen in this world.

As-Suddī and Mujāhid said: I am the first of the children of Israel to believe in You.

[1383] I heard Abū al-Qāsim al-Ḥabībī saying: I heard Abū Al-Qāsim an-Nasrābādhī relating from al-Junayd: I repent to You from asking something beyond my ability and I am the first of the believers that You cannot be seen in this world since I was the first to ask for Your vision(1).

Ibn ʻAbbās: (may Allah be pleased with them) said: When Moses (Peace be upon him) walked for Tur Sinai to meet His Lord, Allah Almighty said to him: "What do you want?" He replied: "I came seeking Your guidance," He said: "O Moses, O Moses, you already have it." Whereupon, Moses said: O my Lord! Which is among Your salves should Judge?" He said: "The one who judge with truth and would not follow his inclination?" Moses said: "Which among Your people is more learned? Allah Almighty said: "The one who seeks knowledge of people so he will be guided with it or who will abandon disobedience."

ʻAbdullah ibn Masʼūd (may Allah be pleased with him) said:

"When Allah Almighty approached Moses to Tur Sinaiʼ, he saw a slave sitting in the shade of the Throne, so He asked: "O my Lord! Who is this?" Allah Almighty said: "This is a slave who would not envy people for what Allah has given out of His Bounty, and He was dutiful to his parents, and he would not spread malicious gossip."

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(1) **[1383] The assessment of the reliability of the chain of transmitters:**
- Al-Habībī was impugned by Al-Ḥākim and al-Junayd was not mentioned with impugnment or validation.
- The authentication of Ḥadīth: I did not find it.
- Aṭ-Ṭabarī recorded it in ((Jāmiʼ al-Bayān)) 15/277 about him in the context of the story of Al-Khiḍr, peace be upon him, he said: Moses asked his Lord and said: Lord, which of Your servants is most beloved to You? etc. He mentioned the story of Al-Khiḍr, peace be upon him.

Therefore, Moses (Peace be upon him) said: O my Lord! Forgive my latter and present sins and what was between them and what you are more knowledgeable of it than me. O my Lord, I seek refuge with you of my soul's whisper and I seek refuge with you of my bad deeds." Allah said: You are refuged of this, Moses." Here, Moses asked: "O my Lord! Which deed would you prefer to do?" Allah said: "To remember Me and never forget Me. He said: "Which is amongst Your slaves is better in deed? He said: "Who would not tell a lie, nor would his heart harbor grudge, nor would he commits adultery. And he acts with good manners." He said: "O my Lord! Which one of your slaves is worse in deed?" He said:

"Wicked with bad manners, carrion at night and jobless by day."

Qur'ān 7: 144 {He said} Allah (may He be glorified and exalted) said:

﴿"O Moses! I have ˹already˺ elevated you above all others﴾ I have chosen you.

﴿by My messages and speech. So hold firmly to what I have given you and be grateful."﴾ be grateful to Allah for His blessings.

[1384] Abū ʿAmr Aḥmad ibn Abi al-Furātī informed us, Abū Bakr Muḥammad ibn Al-Ḥasan ibn Bukayr al-Rāzī related to us: Al-Ḥasan ibn ʿAlī ibn Yaḥyā ibn Sallām al-Imam related to us saying: Aḥmad ibn Hassan ibn Musa Al-Balkhī related to us, Abū ʿĀṣim Ismā'īl ibn ʿAṭā' ibn Qays al-Umawī related to us from Abū Ḥāzim al-Madanī that ʿAbdullah ibn ʿAbbās (may Allah be pleased with both of them) reported the Messenger of Allah (P.B.U.H) as saying:

((When Allah Almighty had given Moses the Tablets, he looked at it and said: O my Lord! You have honored me with and honor that you never honored anyone before me." Allah said: ""O Moses, I have chosen you over the people with My messages and My words to you, So take what I have given you and be among the grateful." Meaning, with persistence. "You will die loving Muḥammad (P.B.U.H)." Moses said: "O my Lord! Who is Muḥammad?" He said: He is Aḥmad whom I put his name at My Throne two thousand years before I had created the heavens and the earth. He is my prophet, my beloved, and my chosen among My creatures.

And he is more beloved to me than all my creatures and my angels."

At this, Moses said: "O Lord! If Muḥammad was more beloved to you than all Your creation, so have you created a nation a nation more honored to you than my nation?"

Allah said: "O Moses! The favor of Muḥammad's nation to the other creation is like My favor upon all my creation." He said: "O Lord! I wish I could see them." He said: "O Moses! You will not see them, however, if you would like to hear their words, you can only hear their words." Moses said: "O Lord! I would like to hear their words." Hence Allah (Glory be to Hi) said: "O nation of Muḥammad! So all of us answered when we were in the lions of our fathers and wombs of our mothers saying: Here I am, O Allah, here I am. Verily, all praise and blessings is Yours, and all sovereignty, You have no partner." Allah Almighty said: "O nation of Ahmed: My mercy has taken precedence over My anger, and My pardon has taken precedence over My punishment.

I have given you before you ask for Me and I have responded to you before you Pray to Me; and I have forgiven you before you disobey me.

Whoever meets me on the Day of Resurrection bearing witness that there is no god but Allah, and that Muḥammad is My slave and My messenger, he will enter Paradise even his sins were as much as the foam of the sea. This is what is meant by His statement:

﴿You were not there ˹O Prophet˺ on the western side of the mountain when We entrusted the Commandments to Moses, nor were you present ˹in his time﴾. [28: 44][1]

[1385] Abū ʿAbdullah Muḥammad ibn Aḥmad ibn ʿAlī ibn Naṣīr al-Muzakkī informed us, Abū al-ʾAbbās Muḥammad ibn Isḥāq as-Sarrāj informed us, Qutaybah ibn Saʾīd related to us, Rishdīn ibn Saʿd related to us, on the authority of Saʾīd ibn ʿAbdul Raḥman al-Mʾāfirī, on the authority of his father that Kaʾb

(1) **[1384] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission contains a lot of unknown narrators.
- The authentication of Ḥadīth: I did not find anyone who reported it.

al-Aḥbār saw one of the rabbis of the Jews crying, so he said: "What caused you to cry? He said: I remembered something that caused my cry. Whereupon, Ka'b said: "I implore you by Allah, if I ask you what made you cry, tell me the truth?" He replied with affirmative. He said: I implore you by Allah, you found in the Scripture of Allah that Moses looked at the Torah and said: "I found a nation which is the best of nations that was raised for humanity.

They will enjoin good and forbid evil and believe in the latter and the former Books. Besides, they will fight the people of falsehood until they will fight the one-eyed Dajjal." Moses said: "O Allah!, made them my nation.

He said: "O Moses! They are the nation of Muḥammad? The Rabbi said: "Yes." Then Ka'b said: "I implore you by Allah! You find in the Book of Allah that was sent upon Moses that Moses looked at the Torah and said:

"O Allah! I find in the Torah a nation who would eat out of their expiations and their charities where the formers would set fire to their charities. However, Moses would gather the charities of the children of Israel and he would leave neither a slave nor a maiden except he would set them free out of the money of charity, and what would remain he would dig a deep well and threw it in it in then he would bury it in order not to bring it back.

They are those who respond and will be responded, and they are those who intercede and who have been interceded on their behalf. Whereupon, Moses said: O Allah! Make them my nation? He said: O Moses! It is the nation of Muḥammad? Hence the rabbi said: "Yes." Ka'b said: would you find in the Book of Allah that was set upon Moses that Moses looked at the Torah and said: "O my Lord! There is a nation when anyone of them ascends a high place, he does Takbīr and when anyone of them would descend of a valley, and he would praise Allah.

The soil is as pure for them as water whenever they would not find water. They are with white faces and hands and feet from the marks of ablution.

"O Allah! Make them my nation?" He said: It is the nation of Ahmed, O Moses."

The rabbi said: "Yes." Thus, Ka'b said: "I adjure you by Allah, would you find the Scripture of Allah that was revealed to Moses that Moses looked at the Torah and said: "O my Lord! I found a nation Whenever anyone of them intends to do good, but does not do it, it will be written one good act for him, but if he puts it into practice it will be written from ten to seven hundred good deeds in favour of him.

When he intends to commit an evil, but does not actually do it, it will not be recorded for him. But if he does it, it will be written only one evil. O My Lord! Make them my nation." Allah said: "It is the nation of Ahmed?

The rabbi said: "Yes." Ka'b said: "I adjure you by Allah, would you find in the Scripture of Allah that has been revealed to Moses that Moses looked at the Torah and said: "I found a weak and have been shown mercy, they have been granted the Book whom We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds. I would not find anyone from among them except he was forgiven. "O Allah! Make them my nation." He said: "O Moses! It is the nation of Ahmed?" The Rabbi said: "Yes."

Ka'b said: "I implore you by Allah! Would you find in the Allah's Scripture that has been revealed to Moses that Moses looked at the Torah and said: "O Lord! I find in the Torah a nation whose Muṣḥafs are clung at their breasts, wearing the colors of the dresses of the people of Paradise.

Their rows are similar to the rows of the angels. Their voices are like the booms of the bees; none of them will enter Fire except who was stripped of good deeds, same as the stone was stripped of the leaves of the tree."

Moses said: "O Allah! Make them my nation." Allah said: "O Moses! It is the nation of Ahmed?" Whereupon, the rabbi said: "Yes." When Moses was surprised of good that Allah Almighty had given for Muḥammad (P.B.U.H) and his nation, said: "I wish I would be one of the companions of Muḥammad (P.B.U.H). Hence, Allah Almighty revealed to him three verses to please him:

﴿Allah said, "O Moses! I have ˹already˺ elevated you above all others by My messages and speech﴾, up to his statement: ﴿I will soon show ˹all of˺ you the home of the rebellious……﴾

﴿Here are some among the people of Moses who guide with the truth and establish justice accordingly﴾. [7: 159]

Whereupon, Moses was pleased(1).

Qur'ān 7: 145 Allah (may He be glorified and exalted)

﴿We wrote for him﴾, that is, Moses (Peace be upon him), ﴿on the Tablets﴾.

Al-Rabi' ibn Anas said: The Tablet that Allah had given for Moses was from garments. According to ibn Jurayj: It was from emerald.

Allah Almighty commanded Jibrīl to bring it from Eden Paradise. He wrote it with the pen by which Allah had written the Qur'ān and it was taken from the river of light and wrote the tablets with it.

Al-Kalbī said: The Tablets were from a green aquamarine and red corundum Allah had written in their eighteen verses from the children of Israel, they were ten verses in the Torah.

Wahb said: Allah Almighty commanded him to cut the tablet from a hard rock which Allah softened it for him, so he cut it with his hands then he split it with his fingers (And Moses heard the scraping of the Pen with the ten verses, and this occurred on the first day of Dhul Qa'dah).

They were ten tablets as tall as Moses (Peace be upon him).

Muqātil and Wahb said: ﴿We wrote for him on the Tablets﴾ as the inscription of the ring. He wrote in it: I am Allah, the Entirely Merciful, and the Especially Merciful, do not associate anything with Him in worship, from

(1) **[1385] The assessment of the reliability of the chain of transmitters:**
- weak.
- It includes Rishdīn is severed. Ibn Ḥajar said: Weak because it includes those whom I did not find, and those for whom I did not find a biography and the rest of its narrators are trustworthy.

The authentication of Ḥadīth:
- It was recorded by Abū Nu'aym in ((Ḥilyat al-Awliyā'')) 5/384, and As-Suyūṭī mentioned it briefly in ((Ad-Durr Al-Manthūr)) 3/230, and he attributed it to Abū Nu'aym in ((Dalā'il an-Nubuwah)), but I did not find it, however, it is narrated in ((Al-Ḥilyah)).

the people of the heaven or the people of the earth since all these are My creation.

Do not cut off the roads, and do not take an oath with My Name lying as whoever takes an oath with Me lying, I will never purify him. And do not commit murder and do not commit adultery, and do not be dutiful to the parents.

Al-Rabi' ibn Anas said: The Torah was sent down as seventy camel loads, the Juz' of it would be recited in a year. It was not recited except by four people: Moses, Joshua, 'Ezra and 'Īsā . Al-Ḥasan said: This verse, referring to His statement:

﴿We wrote for him on the Tablets﴾, the Torah contains one thousand verses.

﴿the fundamentals˹ of everything; commandments and explanations of all things﴾, explanation for all things of the lawful and the unlawful, and the prescribed penalties and commandments.

{We commanded,˹ "Hold to this firmly}. Muqātil said: With diligence and persistence, while aḍ-Ḍaḥāk said: Be Persistent on obedience.

﴿And ask your people to take the best of it﴾.

According to the narration of Al-Kalbī, Ibn 'Abbās (may Allah be pleased with them) said: With the best of what they were commanded in it

(of obligations so they should follow the lawful and forbid the unlawful.

Moses was commanded to adhere to the toughest of what was ordained on his people).

Ibn Kaysān ibn Jarīr said: the best of it is the obligations and commands since it contained obligations and prohibition, so they were commanded to follow the obligation and abandon the prohibition, thus carrying out what they were commanded to do is better than to abandon what they were forbidden to do. It was said: It means: to follow it and 'Ahsan' is for relative.

According to Quṭrub: to take the best of it, i.e. to follow all of it, same as Allah statement: ﴿and the remembrance of Allah is greater﴾ [29: 45]

According to Al-Ḥusayn ibn al-Faḍl: (the best of it) mean: If the word implies two or three meanings, it should be directed to the nearest to right.

It was said: the Torah included obligations that must be followed and recommendations that should be done, so the best is to gather between the obligations and recommendations.

Allah Almighty said next:

﴿I will soon show ˹all of˺ you the home of the rebellious﴾

The scholars of Semantics said: It is as if when someone says to whom he speaks to:

I will show you tomorrow what will take place if you are going to disobey me. It is an expression of warning and threatening.

Mujāhid said:

﴿I will soon show ˹all of˺ you the home of the rebellious﴾, refers to their return in the Hereafter.

Al-Ḥasan said: the Fire. Qatādah and others said: I will cause you to enter Syria so that you can see the dwelling of the tyrants and the Amalekites who resided in it.

According to ʿAttiyah Al-ʿAwfī: It means, I will show you the residence of Pharaoh and his people, i.e. Egypt, this is proven by the recitation of Ibn ʿAbbās (may Allah be pleased with them and Qassāmah ibn Zuhayr:

(I will cause you to inherit the home of the rebellious) (The home of Pharaoh and his people).

Abū al-ʿĀliyah said: Egypt was raise for Moses (Peace be upon him), that is, the home of Pharaoh so that he looked at it.

As-Suddī said: The home of the rebellious means the doom of the rebellious. According to Al-Kalbī: the home of the rebellious refers to

the dwellings of ʿĀd, Thamūd, and the generations that were perished when they pass by them during their travels.

Ibn Kaysān said: The home of the rebellious what they ended to in the world. Ibn Zayd said that it means the practices of the formers. It was said: the home here refers to destruction (Its plural is Adwār).

When Allah Almighty drowned Pharaoh, He inspired to the sea to throw out their bodies to the shore, so it did, then the children of Israel looked at them, hence Allah showed them the destruction of the rebellious.

Yamān is of the view that it means the dwelling of Pharaoh.

Qur'ān 7: 146 Allah Almighty said:

﴿I will turn away from My signs those who act unjustly with arrogance in the land﴾.

Some people said: this verse is exclusive to the people of Egypt, i.e. His statement: (My signs). It states the nine signs that Allah Almighty had given Moses (Peace be upon him). Others are of the view that it is general.

According to ibn Jurayj and ibn Zayd: It means the creation of the heaves and the earth and what was between them of the sun, the moon, the seas, the stars and etc. I will turn them away from thinking over them.

Al-Firyābī said: I prevent their hearts to contemplate of Me.

[1386] I heard Abū al-Qāsim ibn Habībī saying: I heard Abū Sa'īd Muḥammad ibn Nāfi' As-Sijzī in Hurrah saying: I heard Abū Yazīd Hātim ibn Maḥbūb As-Sami, saying: I heard 'Abdul Jabbār ibn Al-'Ala' Al-'Attar saying: I heard Sufyan ibn ''Uyaynah was asked about this verse, thus, he said: I deprive them of understanding the Qur'ān(1).

[1387] I heard Abū Al-Qāsim al-Ḥasan ibn Muḥammad an-Nīsābūrī saying: I heard Abū Ja'far Muḥammad ibn Sa'īd al-Rāzī saying: I heard al-'Abbās ibn Ḥamzah saying: I heard Dhul Nūn al-Misrī saying:

(1) **[1386] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration contains Abū al-Qasīm al-Habībī, adh-Dhahabī said: Al-Ḥākim impugned him in a piece of paper that Mas'ūd ibn 'Alī as-Sijzī transmitted from him and Allah know best. It also contains Muḥammad ibn Nāfi', I found no impugnment or validation about him, and the rest of its narrators are trustworthy.

The authentication of Ḥadīth:
- Mentioned by Makkī Ibn Abī Talib in his interpretation ((Al-Hidāyah Ilā Bulūgh an-Nihāyah)) 4/2552.
- It was said: Al-Ḥākim declared him a liar.

Allah Almighty wanted not to honor the hearts of the evil people of with the understanding the wisdom of the Qur'ān[1].

﴿And even if they were to see every sign﴾, refers to those arrogant people. ﴿they still would not believe in them﴾.

Malik ibn Dinār recited it: (Wa'in Yuraw) with Ḍammah of Yā', namely, this was done with them.

﴿If they see the Right Path﴾, the way of right and guidance.

﴿They will not take it﴾, a means of guidance.

﴿But if they see a crooked path﴾,

meaning, the way of misguidance and destruction.

﴿They will follow it﴾.

Mujāhid, Hamid, Ṭalḥah, al-A'mash, Yaḥyā, Ḥamzah, al-Kisā'ī and Khalaf recited it (Al-Rashād) with Fatḥah of Rā' and Shīn, they are two dialects like as-Suqm and as-Saqam (sickness), and al-Ḥuzn and al-Ḥazan (grief).

Abū 'Amr would differentiate between them, saying: Al-Rushd with Ḍammah refers to sound mind as Allah Almighty said:

﴿Then if you feel they are capable of sound judgment﴾ [4: 6]. However, Al-Rashad with two Fatḥah refers to straightness in religion.

Abū 'Abdul Raḥman As-Sulamī recited it: (Al-Rashad) with Alif as an infinitive as al-'Afāf (chastity) and As-Salāḥ (reform).

﴿This is because they denied Our signs and were heedless of them﴾, meaning: they were heedless, they neither would think of them, nor would they gain lessons out of them.

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(1) **[1387] The assessment of the reliability of the chain of transmitters:**
- Abū al-Qasīm was impugned by al-Ḥākim, and al-Rāzī is weak.
The authentication of Ḥadīth:
- Al-Nasafī mentioned him in ((Madārik at-Tanzīl)) 1/440 on his authority.

Qur'ān 7: 147 ﴿The deeds of those who deny Our signs and the meeting ⌜with Allah﴾, it means those who denied the Day of Judgment. Another view held that it refers to the meeting of Allah on the Hereafter.

﴿Their deeds will be in vain in the Hereafter. Will they be rewarded except for what they have done?"﴾.

'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

Qur'ān 7: 148 Allah Almighty said:

﴿In the absence of Moses﴾, meaning: after he went out to the mountain. ﴿his people made from their ⌜golden⌝ jewellery﴾, that they borrowed them from the people of pharaoh. The children of Israel were in Copts as the people of tribute among the people of Islam. They had a day of 'Id in which they used to wear their ornaments. They would borrow Jewels from the Copts. This coincided their day of 'Id, so they borrowed the Jewelry of the Copts. When Allah Almighty brought them out of Egypt and Pharaoh was drowned, this Jewelry remained with them. Then the Sāmirī made a calf out of it.

﴿An idol of a calf﴾, that is the child of the cow﴾ a body without a spirit.

Wahb said: It was a body of meat and blood.﴿that made a lowing sound﴾ that is, the sound of the cow. It mooed one time then it would not repeat it again.

According to Wahb: It was heard moo of it, but it would not move.

'Alī ibn Abi Ṭālib recited it: (Ju'ār) with Jīm and Ḥamzah, it means the sound.

The reciters differed about His statement: (their jewelry). Ya'qūb recited it with Fatḥah of Hā' and Sukūn of Lām with Takhfīf of Yā' in singular form.

However, Ḥamzah and al-Kisā'ī recited it: (Hilyyihm) with Kasrah of Hā' and Tashdīd of Ya', while others recited it with Ḍammah of Hā'. They are two tongues with the same meaning, such as: Ṣilī, Jithī, Bukī and 'Itī. It may be used with Kasra and Ḍammah.

﴿Did they not see﴾,

It refers to those who worshipped the calf other than Allah.

﴿that it could neither speak to them nor guide them to the ˹Right˺ Path?﴾

Allah Almighty said:

﴿Still they took it as a god﴾.

They worshipped it and take it as a god. ﴿And were wrongdoers﴾

means: disbelievers.

Qur'ān 7: 149 Allah Almighty said:

﴿Later, when they were filled with remorse﴾, and felt sorrow for their action, that is, their worship of the calf.

This is one of the expressions that indicate how eloquent the Qur'ān is as the Arab used to say for everyone who regretted of something or was unable to do it: Saqata fī Yadihi, or Usqita fī Yadihi (be at a loss).

It is derived from Istisār, that is if someone hits someone else and throw him to the ground to capture and tie him up.

﴿And realized they had gone astray, they cried, "If our Lord does not have mercy on us and forgive us, we will certainly be losers."﴾

This was their recognition of their sin and their way of seeking salvation from Allah the Most Mighty and Majestic.

Qur'ān 7: 150 Allah Almighty said:

﴿Upon Moses' return to his people, ˹totally˺ furious and sorrowful﴾,

Abū Ad-Dardā' said that Asifa, or regret, is the severest type of anger.

According to ibn 'Abbās (may Allah be pleased with them) and as-Suddī: it means grieved, while al-Ḥasan said: It means angry and grieved.

﴿he said, "What an evil thing you committed in my absence!﴾, meaning:

evil it is that which you committed after I departed and left you, by worshiping the calf.

﴿Did you want to hasten your Lord's torment?"﴾

Did you hasten in matter of your Lord?"

﴿Then he threw down the Tablets﴾, because he was angry at his people as they worshipped the calf.

Qatādah said: Moses cast the Tablets for what he heard of the virtues of the Prophet Muḥammad's nation, so he cast the Tablets and said:

"O Allah make me one of the nation of Muḥammad."

The Messenger of Allah (P.B.U.H) said:

"May Allah grant His mercy to Mūsa, Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.(1)"

The narrators said: the Torah was seven seventh, when Moses threw the Tablets, they were broken, then he raised six-seventh and one seventh remained. What was raised contained an explanation of everything, and what remained contained guidance and mercy.

Allah Almighty said:

﴿And grabbed his brother by the hair, dragging him closer﴾,

meaning: With he seized his beard and this forelock.

Aaron (Peace be upon him) was three years older than Moses, and he was more beloved to the children of Israel than Moses (Peace be upon him) because he was tender. {He said} Aaron (Peace be upon him):

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(1) The assessment of the reliability of the chain of transmitters:

- Authentic.
- It was authenticated by Al-Ḥākim, and Adh-Dhahabī agreed with him, and Al-Albānī graded it authentic in ((Ṣaḥīḥ Al-Jāmi')) 2/948 Ḥadīth (5374).
- The authentication of Ḥadīth:
- The compiler's pronunciation is similar to what Al-Ḥākim reported in ((Al-Mustadrak)) 2/412, and in what the compiler mentioned there are additions that are not in ((Al-Mustadrak)), and I did not find them with anyone else as far as I know.
- In addition, it was recorded by Aḥmad briefly in ((al-Musnad)) 1/271 (2447), and Ibn Ḥibbān in ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 14/96 (6213), and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 5 / 1570, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsaṭ)) 1/46.

﴿O son of my mother!﴾ The Kūfī reciters other than Ḥafṣ and ibn ʿĀmir recited it with Kasrah of Mīm here and in Surat Ṭahā, he meant: (Yā ibn Ummī), so Yā' of was omitted for vocative, so Kasrah remained in Mīm to denote genitive case, same as His statement: ﴿O my salves﴾.

This is proven by the recitation of ibn as-Samayfa': (Yabna Ummī) with confirming Yā' on the origin. However, other reciters read it with Fatḥah of Mīm, meaning: O son of my mother, and made them one noun with an indeclinable ending of Fatḥah, such as: Hadramaout, Khamsat ʿAshar Dirham (fifteen dirham) and etc.

﴿The people overpowered me﴾, referring to those who worshipped the calf.

﴿And were about to kill me﴾, they were about to kill me.

﴿So do not ˹humiliate me and˺ make my enemies rejoice﴾, with Ḍammah of Tā' and Kasrah of Mīm and al-A'dā' (the enemies} in accusative to compatible with the majority of reciters. However, Mujāhid and Mālik ibn Dinār recited it (Falā Tashmat byā al-A'dā') with Fatḥah of Tā' and Mīm and the term ʿĀdā is used in nominative.

﴿Nor count me among the wrongdoing people."﴾, meaning those who worshipped the calf.

Qur'ān 7: 151 ﴿Moses prayed﴾, when Moses realized the excuse of his brother, he said ﴿"My Lord! Forgive me﴾, for what I had done with my brother.

﴿And my brother! And admit us into Your mercy﴾, referring to himself and his brother. ﴿You are the Most Merciful of the merciful."﴾

Qur'ān 7: 152 Allah Almighty said:

﴿Those who worshipped the calf will certainly be afflicted with Allah's wrath﴾, in the Hereafter.

﴿As well as disgrace in the life of this world﴾, according to Abū al-'Aliyah: It refers to what they were commanded of killing themselves.

ʿAttiyah Al-ʿAwfī said: This verse refers to their children who were at the time of the Messenger of Allah (P.B.U.H), wrath and disgrace in this life, that

is what seized Banu Qurayẓah and an-Naḍīr of murder and evacuation since they supported and were pleased with those who worshipped the calf.

﴿This is how We reward those who invent falsehood.﴾ The liars.

According to Abū Qilābah: Everyone who wronged will be humiliated by Allah on the day of Resurrection.

[1388] I heard Abū ʿAmr al-Furātī saying: I heard Abū Saʾīd ibn Abi Bakr ibn Abi ʿUthmān al-Hīrī saying: I heard as-Sarrāj saying: I heard Siwār ibn ʿAbdullah Al-ʿAnbarī saying: I heard my father saying:

I heard Malik ibn Anas saying: "Every person who invents a Biḍʾah (innovation in the religion) will taste disgrace, then he recited:

﴿Those who worshipped the calf will certainly be afflicted with Allah's wrath as well as disgrace in the life of this world. This is how We reward those who invent falsehood.﴾, meaning: those who invent Biḍʾah(1).

Qurʾān 7: 153 ﴿But those who commit evil, then repent and become ˹true˺ believers, your Lord will certainly be All-Forgiving, Most-Merciful﴾.

Qurʾān 7: 154 Allah (may He be glorified and exalted)

﴿When Moses' anger subsided﴾, when he calmed.

According to the recitation of Muʾawiyah ibn Qurrah: (Sakan) with nūn.

Abū Najam said:

The snake was about to hiss

And the Mukāʾ stopped to cry

This term lexically means to refrain from something, such as to refrain from talking.

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(1) **[1388] The assessment of the reliability of the chain of transmitters:**

- The men of Sindh are trustworthy, and neither impugnment nor validation was raised about al-Furātī.

The authentication of Ḥadīth:

- It was mentioned by Ibn Al-Jawzī in ((Zād al-Masīr)) 3/266, and Al-Qurṭubī in ((Al-Jāmiʾ li Aḥkām al-Qurʾān)) 7/292, and al-Nīsābūrī in ((Gharīb al-Qurʾān)) 3/323 all of them are on his authority.

﴿He took up the Tablets﴾, after Moses threw it and six sevenths of it has gone. {Whose text}, in what it contained. According to ʻAṭāʾ: It means: in what remained of it. Nothing of penalties and commands had gone of it.

According to Ibn ʻAbbās (may Allah be pleased with them) and ʻAmr ibn Dinār: Moses fasted for forty days, when he threw the tablets and they were broken, he fasted another forty days and they were brought back in two tablets instead of that were broken.

﴿Contained guidance and mercy﴾, ibn ʻAbbās (may Allah be pleased with them) said: It means a guidance of falsehood and a mercy of torment.

﴿For those who stand in awe of their Lord}. Those who fear their Lord and act according to it.

The linguists differed over the interpretation of entering Lām in Allah's statement: {Lirabihim).

Al-Kisāʾī said: Because it has the precedence before the verb, so it was good. It is similar to His statement:

﴿Tell me the meaning of my dream if you can interpret dreams."﴾[12: 43]

It was said: Out of fear of their Lord.

ʻĪsā ibn ʻAmr said: I heard Al-Farazdaq saying: I offered for him one hundred dirham. It is a sound tongue. It is similar to His statement:

﴿"Perhaps some of what you seek to hasten is close at hand."﴾ [27: 72].

And His statement:

﴿No intercession will be of any benefit with Him, except by those granted permission by Him﴾. [34: 23]

Quṭrub stated that it refers to those who fear of their Lord. It was said: They fear for the sake of their Lord.

The poet composed in this meaning:

You hear the sound of water in the hot place

There is a murmur inside it.

Qur'ān 7: 155 Allah Almighty said:

﴿Moses chose seventy men from among his people﴾, meaning: from among his people. When the particle of adjective was eliminated, it was in accusative case, as al-Farazdaq composed:

From among us, men who are known for kindness

and generosity, same as the winds blow up.

Another poet said:

You are chosen from among people if their manners

Were bad and none were sought for good manner.

The scholars differed over why Moses chose those seventy people.

As-Suddī said: Allah Almighty commanded Moses to come to him along with some people of the children of Israel, seeking His forgiveness from the worship of the calf, and he set a date for them. Moses chose seventy people out of his people then he came with them to ask for pardon.

When they reached this place, they said: "We will not believe in you until we see Allah plainly," since you have spoken to him, so ask Him to appear for us. At this, the violent earthquake seized them, accordingly they died.

According to ibn Isḥāq: He chose them to turn in repentance from what they have done and seek His forgiveness for what they had left behind them of their people.

Mujāhid said: He chose them to fulfill the appointment. Wahb said: the children of Israel said to Moses (Peace be upon him): some people claim that Allah did not speak to you, If He were to speak to you, you would not endure it. Haven't you seen that a group from us asked to see Him and died?

Why would not you ask Him to speak to you in the presence of some of us, so they would believe and the doubt and doubt will be dispelled.

So, Allah, the Almighty, inspired Moses to choose seventy men from among the best of them. Then, he took them up to the mountain, along with Aaron,

Al-Minhāl narrated that Al-Rabiʾ ibn Ḥabīb said: I heard Abū Saʾīd al-Raqashī recited this verse.

He said: the seventy were youths excluding twenty individuals who had not yet passed the age of forty.

And he appointed behind him Joshua ibn Nun as a successor in the children of Israel. Therefore, he did as Allah commanded him and chose seventy people. Because the one who is twenty years old, his mind is not complete, however, the one who has not reached forty, would not miss anything of his mind(1).

According to another view: They were in old age.

Al-Kalbī said: Moses chose seventy men to set forth with him to the mountain. However, he did not get except sixty men in old age, then Allah inspired him to choose ten out of the youth. Hence, he chose six men of each Ṣibt so they completed seventy two. Thus, Moses (Peace be upon him) said: I was commanded to bring only seventy men, so let two men leave behind. However, they quarreled over this.

At this, Moses said: for the one who stay behind the same reward as the one who set out, so two men left behind: One of them was called Kalib ibn Yuqana and the other was Joshua ibn Nun.

Afterwards, Moses (Peace be upon him) commanded the seventy people to fast and purify themselves and cleanse their garments, then he set out with them towards Tur Sinai to the meeting of His Lord. He would not come to Him except with the permission of His Lord that is what Allah Almighty stated in the verse:

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(1) **The assessment of the reliability of the chain of transmitters:**
- Authentic. Its narrators are trustworthy.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmiʿ al-Bayān)) 9/73, and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 5/1574, and As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 3/238 to Ibn Al-Mundhir, Ibn Abī Ḥātim and Abī Al-Sheikh.

﴿Moses chose seventy men from among his people for Our appointment﴾.

﴿When they were seized by an earthquake﴾,

The scholars differed over how and why this earthquake seized them.

Ibn Isḥāq and as-Suddī said:

When the seventy people came to this place, they said to Moses (Peace be upon him):

The seventy said to him: "Ask if we may hear the speech of our Lord." And he said, "I shall do it." When Moses neared the mountain, the pillar of cloud fell upon it until the mountain was completely obscured. Moses drew near and entered into it, saying to the people, "Draw near!" Now, when He had spoken to Moses, a radiant light had descended on his forehead. Because no human being could look at him, a veil was placed in front of him. The people drew near so that, when they entered the cloud, they fell down, prostrating themselves. They heard Him as He was speaking to Moses, commanding him and forbidding him, what to do and not to do.

When Allah had finished commanding Moses, the cloud was removed from Moses, and he approached the people, who said to him: "We will not believe in you until we see God plainly." Then the trembling came upon them- that was the lightning. Their souls were taken by surprise, and they all died.

Ibn ʿAbbās (may Allah be pleased with them) said: the seventy people who said: "We will not believe in you until we see Allah plainly." Then the awful cry overtook them were before the seventy who were seized by earthquake.

Allah Almighty commanded Moses to choose seventy men from among his people, so he chose them and they came to supplicate to their Lord.

Among what they said:

"O Allah, grant us what you have never granted to anyone before us, nor will you grant it to anyone following us."

However, Allah Almighty disliked this supplication from them, accordingly the earthquake afflicted them.

ʻAlī ibn Abi Ṭālib is of the view that they were seized by the earthquake because of what they accused Moses of killing Aaron.

Moses and his brother Aaron, Shibr and Shabīr set out to the top of a mountain, then Aaron then Aaron (PBUH) laid down on a bed, and Allah, the Almighty, took his soul. When Aaron, (PBUH) passed away, Moses buried him. Upon Moses's return to the Children of Israel, they asked him: "Where is Aaron?" He replied: "Allah has taken his soul." They said to him you had killed Aaron, because you had envied their love for him, for Aaron was more forbearing and more lenient with them, while Moses had a certain harshness toward them.

At this, Moses said: Choose seventy men of the best of them. He brought them and when the stopped at the grave of Aaron, Moses said: "O Aaron, are you killed or died?" Aaron said: "No one has killed me, but Allah took my soul."

Whereupon, they said: "O Moses! We will never disobey you after this day! Then the earthquake overtook them, and awful cry seized them, then they died.

Hence, Moses said: "O My Lord! What will I say to the Children of Israel when I come to them. they will accuse me of killing their children. Hence Allah revived them and made them all prophets.

According to Ibn ʻAbbās (may Allah be pleased with them):

"They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."

Qatādah, ibn Jurayj and Muḥammad ibn Ka'b said: The earthquake seized them because they did not forbid their people from worshipping the calf, and they did not enjoin them with good, nor did they forbid them from evil.

Wahb said: this earthquake was not death, yet when the people saw this scene they were seized by tremor and earthquake so that their joints were about to appear and their backs were about to be broken.

Upon seeing this, Moses (Peace be upon him) showed mercy on them and feared death for them. He was worried about missing them as they were

viziers of him, listening and obeying him.

At this, Moses kept on weeping and praying to his Lord until He the Almighty relieved them of this tremor and this earthquake. Then they became tranquil and calm and heard the speech of their Lord.

{He said}, referring to Moses (Peace be upon him).

﴿He cried, "My Lord! Had You willed, You could have destroyed them long ago, and me as well. Will You destroy us for what the foolish among us have done?﴾,

meaning: the worshippers of the calf, where Moses thought that they were punished because the children of Israel had worshipped the calf.

As-Suddī said: Allah Almighty inspired Moses that these seventy were among those who accepted the calf while he would not know about this.

Whereupon, Moses said: "O my Lord! What shall say to the children of Israel and you caused to the death the best from among them and I have no one man, so how could they believe me or trust me after that. Thus, Allah Almighty brought them to life.

Al-Mubarid commented on Allah's statement:

﴿Will You destroy us for what the foolish among us have done?﴾ it is an interrogation implied imploring, meaning: Do not destroy us since Moses knows that Allah is more Just to recompose someone with the sin of the culprit. However, it is similar to the saying of 'Īsā (Peace be upon him):

﴿If You punish them, they belong to You after all﴾ [5: 118]

As for His statement: ﴿This is only a test from You﴾, means: Your trial.

According to Sa'īd ibn Jubayr, Abū al-'Aliyah and al-Rabī': It means Your affliction. However, ibn 'Abbās (may Allah be pleased with them) said: It means Your punishment.

﴿by which You allow whoever you will to stray﴾, You afflict it to whoever You will. ﴿and guide whoever You will﴾, and you avert it whoever you will.

﴿You are our Guardian﴾, Our Supporter and Our Keeper.

﴿So forgive us and have mercy on us. You are the best forgiver﴾

Qur'ān 7: 156 Allah (may He be glorified and exalted)

﴿Ordain for us﴾, meaning, decree for us. It is said for the traveller: May Allah decree safety for you.

﴿In this world what is good﴾, referring to the righteous deeds. {And in the next}, meaning: forgiveness and Paradise in the Hereafter.

﴿Indeed, we have turned to You ˹in repentance˺."﴾ we repent, go back and return unto You.

Abū Wajzah as-Sa'īd who was a reciter and an eloquent poet: (Hidnā) with Kasrah of Hā, it is said: Hāda, Yahūd and Hāda Yahīd i.e. to turn in repentance, it is originally means inclination.

The poet composed:

Salma and her neighbor realized that

I repent from my sin

Then Allah Almighty said:

﴿Allah replied, "I will inflict My torment on whoever I will﴾, from my creation.

Al-Ḥasan and ibn as-Samayfa' recited it: (Man Asā') with Sīn and Fatḥah of Alif, derived from Isā'ah (doing wrong).

﴿But My mercy encompasses everything﴾, covered everything.

Al-Ḥasan and Qatādah said: Allah's Mercy encompassed both the good and bad in their worldly life. However, it is confined only to the believer in the Hereafter."

'Attiyah Al-'Awfī said: Allah's Mercy encompassed everything, yet it is not ordained except for those who fear Allah. That is, the disbeliever is provided for and protected with the believer for Allah's encompassing Mercy to the believers, so the disbeliever lives in the shadow of it.

However, on the Day of Judgment, this Mercy will be inclusive to the believers only. Just like one illuminated by someone else's lamp when the owner of the lamp takes it away.

Abū Rawq said:

﴿My mercy encompassed everything﴾, refers to the mercy that Allah divided it between His creatures by which they show mercy towards each other.

Ibn Zayd said: ﴿And My mercy encompassed everything﴾ refers to repentance.

I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations.

Other views said: Its wording is general, however, its meaning is particular to this nation.

According to ibn ʻAbbās (may Allah be pleased with them), Qatādah, ibn Jurayj and Abū Bakr al-Huzayl:

When the verse:

﴿And My mercy encompassed everything﴾, Iblīs said: I'm one of these things, So Allah Almighty deprived it from him. And He said:

﴿I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations﴾, whereupon, the Jews and the Christians said: We fear Allah and pay charity and believe in the verses of Our Lord, hence Allah eliminated it from them by His statement:

Qur'ān 7: 157 ﴿They are' the ones who follow the Messenger, the unlettered Prophet﴾, the verse.

Nawf al-Bikālī al-Ḥimyarī said: When Moses chose seventy men from his people for the meeting of His Lord, Allah Almighty said to Moses: I will make ʻThe earth a place of prostration for you and a mean of purification, so you can pray wherever the time of prayer comes, except in the toilet, bathroom or a grave.

And I will make your heart full of peace. And I will make you learn the Torah by heart, both the man and the woman, and the free and bondsman, and the young and the old.

Therefore, Moses told his people about this and they said: We would not like to pray except at the church, and we cannot bear peace within our hearts,

we want it to be in coffin as it was before. In addition, we cannot learn the Torah by heart, and we would not like to read it except by gazing at it.

Whereupon, Allah Almighty said:

﴿I will ordain mercy for those who shun evil, pay alms-tax, and believe in Our revelations﴾, up to His statement:

﴿And follow the light sent down to him will be successful﴾, Thus, Allah made it confined to this nation.

Hence, Moses said: "O my Lord! Make me his prophet." Allah said: "His prophet is from among them." He said: "O my Lord! Make me one of them. He said: "You will not reach them." Moses said: "O my Lord! I brought you with some of the delegation of the children of Israel and you gave priority for other than us.

Whereupon, Allah Almighty said:

﴿There are some among the people of Moses who guide with the truth and establish justice accordingly.﴾ [7: 159]. Thus, Moses (Peace be upon him) was pleased with this.

Nawf said: Would not praise your Lord who kept you in your absence and He appointed your share, and made the delegation of the children of Israel for you.

The scholars differed over the meaning of 'Al-Ummī' the unlettered.

According to ibn 'Abbās (may Allah be pleased with them): It refers to your Prophet, he was unlettered neither would he write nor read, nor count.

Allah (Glory be to Him) said:

﴿You ⌜O Prophet⌝ could not read any writing ⌜even⌝ before this ⌜revelation⌝, nor could you write at all.﴾ [29:48]

The Prophet (P.B.U.H) said:

((We are unlettered nation, we neither write nor read)).

Another view held that it is attributed to his nation, it is origin was my Amati, then Ta' was omitted from the attribute, as it was omitted from Al-Maki and al-Madanī.

It was said that it refers to Umm al-Qurā, that is, Mecca.

﴿whose description they find in their Torah and the Gospel﴾, his description and his attribute are found in the Torah and in the Gospel.

'Aṭā' ibn Yasār said, "I met 'Abdullah ibn 'Amr ibn al-'As and I said, 'Tell me about the description of the Messenger of Allah, may Allah bless him and grant him peace, in the Torah.' 'Yes,' he said, 'By Allah, he is described in the Torah partly as he is described in the Qur'ān:

"O Prophet, We have sent you as a witness, a bearer of good news and a warner and a protection to the unlettered. You are My slave and Messenger. I have called you the trusty one who is neither coarse nor harsh nor loud in the markets. Allah Almighty will not take him until He has made the crooked community straight by him so that they say, "There is no god but Allah," and by it they will open blind eyes, deaf ears and covered hearts.'

Then, 'Aṭā' said: I met Ka'b and asked him about that, he would not differ in a letter except that Ka'b said: covered hearts, and deaf ears, and blind eyes.

However, Ka'b raised in the description of the Messenger of Allah (P.B.U.H) that he said: He would be born in Mecca, and he would migrate to Ṭībah, and he would rule over the Levant, and his nation are those who praise Allah under any circumstances and at any condition. They will perform ablution for this outer parts and they put on their lower garment. They perform prayer wherever they were even if they were at the surface of church, their rows in fighting are like their rows their rows in prayer, then he recited:

﴿Surely Allah loves those who fight in His cause in ˹solid˺ ranks as if they were one concrete structure﴾, [61: 4]

Al-Wāqidī said: 'Uthmān ibn Aḍ-Ḍaḥāk related to me on the authority of Yazīd, on the authority of Tha'labah ibn Abī Mālik that 'Umar ibn al-Khaṭṭab (may Allah be pleased with him) asked Abū Mālik about the description of the Messenger of Allah (Peace be upon him) in the Torah. He was one of the scholars of the Jews. Thereupon, he said: His description in the Scripture of Allah Almighty (the Torah), the children of Aaron who neither alter nor change from the offspring of Ismā'īl

ibn Ibrāhīm, and he was the seal of prophets. He is the Arab Prophet who comes with the faith of Ibrāhīm, in all uprightness. He puts on his lower garment and he washes his parts. In this eyes, there is redness and between his shoulders is the seal of prophethood, looks like the button on a bride's pavilion.

He was neither short nor tall. He wears the cloak and he will be sufficient with little provision.

He will ride the donkey and walk in the markets. He will set out to war, murder and captive. He will carry his sword on his shoulder, will not care whoever he will confront of people. He will perform prayer, had it been among with the people of Noah, they would not have been destroyed by deluge. Had it been in ʻAd, they would not have been destroyed by wind. Had it been in Thamūd, they would not have been perished by awful cry.

He will be born in Mecca and will be raised in it. His prophethood will start from it. and the place of his migration will be Yathrib. It will be hot place full of trees and barren.

He will be unlettered, will not write with his hands. He is the grateful, he praises his Lord in adversity and prosperity.

His domination will be at Syria and his companion of angel will the Archangel Jibrīl.

He will experience a lot of hardships and trouble from his people, they will fiercely confront him. Later, he will be victorious over them at the end

He will engage in battles in Yathrib, he win some of and will lose the other then he will be victorious at the end.

He has some people hasten to death as quickly as the water when it fells down from the top of the mountain to bottom.

Their learn their Book by heart and their sacrifice with their blood.

They are lions by day and monks at night, his enemy will be frightened from him for a distance of one month's journey. He will undertake fighting by himself until he will be wounded and injured.

. He will have neither keepers nor guards to watch him[1].

Then Allah Almighty said:

﴿He commands them to do good﴾, meaning: Faith.

﴿And forbids them from evil﴾, referring to Polytheism.

It was said: al-Ma'rūf refers to Sharia and Sunnah, whereas Munkar refers to what was in not approved by Sharia or Sunnah.

'Aṭā' said: Commanding good means to abandon the partners and the good manners and maintaining the ties of relationship, while forbidding bad means to forsake the worship of idols and sever the ties of relationship.

﴿And permits for them what is lawful﴾, the lawful things that the people in the Jāhiliyyah would prohibit them, such as Al-Bahirah, As-Sa'ibah, Al-Waşīlah and Al-Ḥāmi.

﴿And forbids to them what is impure﴾, referring to swine flesh, blood, carrion, interest and other prohibitions.

﴿And relieves them from their burdens and the shackles that bound them﴾

Ibn 'Abbās (may Allah be pleased with them), Al-Ḥasan, Aḍ-Ḍaḥāk, as-Suddī and Mujāhid said: their covenant that was taken from the children of Israel to act according to rules of Torah.

Ibn Zayd and Qatādah said: The nations that were before us had things made difficult for them in their laws.

﴿And their burdens﴾, referring to burdens.

﴿The shackles that bound them﴾, concerning what they were commanded to kill themselves in repentance and cutting of the erring organs.

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(1) **The assessment of the reliability of the chain of transmitters:**
- This narration relies on Al-Wāqidī, and he is rejected despite his vast knowledge, and his sheikh, 'Uthmān ibn aḍ-Ḍaḥāk is weak.

The authentication of Ḥadīth:
- Ibn Ḥajar mentioned in ((Al-Iṣābah)) by Ibn Ḥajar 7/357 a part of this ḥadīth in Abī Mālik's translation from Al-Wāqidī's narration.

He compared it with the shackles, as the poet composed:

O Umm Malik! The home was not like as before

However, the shackles encircled the necks

The young man became as the one in old age

He will not say except justice and the blamers cast away.

He drew likeness between the borders of Islam and what it called for of abandoning prohibitions and the shackles that encircle the necks.

﴿Only˹ those who believe in him, honor and support him﴾, refers to respecting and honoring Muḥammad (P.B.U.H).

﴿And follow the light sent down﴾, referring to the Qur'ān.

﴿Will be successful﴾

Qur'ān 7: 158 Allah Almighty said:

: Say, ˹O Prophet,˺ ﴿ "O humanity! I am Allah's Messenger to you all. To Him ˹alone˺ belongs the kingdom of the heavens and the earth. There is no god ˹worthy of worship˺ except Him. He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations.﴾, Qatādah said: His revelation means His verses.

However, Mujāhid and as-Suddī said it refers to 'Īsā ibn Maryam (Peace be upon him).

﴿And follow him, so you may be ˹rightly˺ guided﴾.

Qur'ān 7: 159 ﴿There are some among the people of Moses who guide with the truth and establish justice accordingly﴾, referring to the children of Israel.﴿Ummah﴾, means a group.

﴿Who guide with the truth﴾, who guides to the truth. It was said: It means those who follow the truth and judge by it.

﴿And establish justice accordingly﴾, they would follow justice even with themselves, and would not deviate from it.

As-Suddī said: They are some people between you and them is a river of honey. According to ibn Jurayj: I was informed that when they killed their

prophets and fell into disbelief, and they were twelve tribes, so one tribe from them disavowed of what they had done and begged for pardon. They asked Allah to separate between them and the other tribes, so Allah opened from them a tunnel in the land, and then they walked in it for one year half until they came out behind China.

They are upright Muslims right there received our Qiblah.

Al-Kalbī, Al-Rabi', Aḍ-Ḍaḥāk and 'Aṭā' said: They are some people of Morocco. They would live on a river running out of sand in China. It is called the river of Udāf. No one of them has money much more than his companion. They are rained at night and wake up by day, cultivating. None of us can reach them and none of them can reach them. they are following the truth.

It was narrated from the Prophet (P.B.U.H) that Jibrīl (Peace be upon accompanied him them at the night of ascension and he spoke to them. whereupon, Jibrīl (Peace be upon him) said: "Would you know with whom you speak to?" They said: "No."

He said: "This is Muḥammad the unlettered Prophet, so believe in him." At this, they said: "O Messenger of Allah! Moses recommended us that whoever of you reach Ahmed, let him send my greeting to him." Whereupon, Muḥammad (Peace be upon him) said: May peace be upon Moses and upon them then he recited to them ten Surahs of the Qur'ān, of what were revealed in Mecca.

By then, no obligations was ordained except Salah and Zakat. (He commanded them to perform prayer and pay the Zakat, and commanded them to stay there, they would glorify Saturday). However, the Prophet commanded them to glorify Friday instead.

Qur'ān 7: 160 Allah (may He be glorified and exalted)

﴿We divided them﴾, referring to the children of Israel.

Abān ibn Yazīd al-'Attar from 'Āṣim that he recited it: (Waqata'nahum) with Takhfīf.

Asbāt here is referred to the tribes and sects that is why the number took the feminine form although Asbāt is masculine plural, as the poet composed:

Indeed, Quraysh is ten clans and you would not belong to anyone of them

Thus, clan mentioned here referred to tribe and faction for this it took the feminine form although the clan is masculine.

Here, the term Asbāt took the plural form and was not mentioned as twelve men since the numbers and groups are meant. Hence, every number took the place of one tribe.

It was said: It means: We divided them into tribes, they were twelve .

﴿And We revealed to Moses, when his people asked for water﴾, in the desert.﴿"Strike the rock with your staff."﴾.

According to 'Aṭā': Every stone had four faces, for every face had three springs.

There was one spring for each tribe, no tribe would share the other in it.

﴿Then twelve springs gushed out﴾, poured out and flowed out.

The majority of the scholars of Tafsīr said both gushed out and poured out have the same meaning. However, Abū 'Amr ibn Al-'Ala' would differentiated between them saying: Inbajast means transpired, whereas Infajarat means gushed out.

'Aṭā' said: on each stone Moses would strike with his stick, it would appear such as what is coming of the breast of woman. It first would transpire and then it would flow out.

﴿Each tribe knew﴾, referring to each Sibṭ (tribe).

﴿Its drinking place﴾, no tribe should share the other one in its drinking place, and all of them descended from one father.

﴿We shaded them with clouds﴾, where they were in the desert to protect them from the heat of the sun.

﴿And sent down to them manna and quails, saying', "Eat from the good things We have provided for you." ﴾, however,

﴿They ⌜certainly⌝ did not wrong Us, but wronged themselves﴾

Qur'ān 7: 161 Allah Almighty said:

﴿And ⌜remember⌝ when it was said to them, "Enter this city ⌜of Jerusalem⌝ and eat from wherever you please. Say, 'Absolve us,' and enter the gate with humility. We will forgive your sins﴾.

The reciters of Medina recited it (Tughfar) with Ḍammah of Tā' and (Khati'ātukum) in nominative. However, ibn 'Āmir recited it (Tughfar) with Ḍammah of Tā' and (Khati'ātikum) it is used in singular form.

﴿And⌝ We will multiply the reward for the good-doers."﴾

Qur'ān 7: 162 Allah (may He be glorified and exalted) said:

﴿But the wrongdoers among them changed the words they were commanded to say. So We sent down a punishment from the heavens upon them for their wrongdoing﴾.

Qur'ān 7: 163 Allah (may He be glorified) said:

﴿Ask them ⌜O Prophet﴾, meaning: O Muḥammad! Ask those Jews who were adjacent to you. It is a confirmatory and reproaching interrogative.

{About ⌜the people of⌝ the town which was by the sea}. Meaning: that was near the sea and it looks on its show.

The scholars differed over this town: 'Ikrimah reported from ibn 'Abbās (may Allah be pleased with them) that this village was called Aylah between Madyan and At-Tur (which is in Sinai).

However, 'Alī ibn Abi Ṭalḥah reported from ibn 'Abbās (may Allah be pleased with them) that it was a village on the seacoast between Egypt and Medina, called Aylah. According to ibn Zayd: It was a village called Maqnā between Midian and 'Aynūnā.

Az-Zuhrī said: It refers to Tiberias.

Allah Almighty said further:

﴿Who broke the Sabbath﴾, means, they transgressed in the Sabbath and defied Allah's command to them to keep it sanctified.

Abū Nahīk recited it: (Yu'idūna) with Yā' and Kasrah of 'Ayn and Tashdīd of Dāl, it is derived from preparing, that is, and they would prepare the machine by taking it.

According to the recitation of ibn As-Samayfa': (Fil-Asbāt) the plural form of Sabt.

﴿During the Sabbath, ˹abundant˺ fish would come to them clearly visible﴾,

According to the recitation of 'Amr ibn 'Abdul 'Azīz (Yawma Isbātihm)

﴿Clearly visible﴾, meaning: visible on top of the water, aḍ-Ḍaḥāk said: It would come successively.

﴿But on other days the fish were never seen﴾[1], the fish would be hidden from them on the day when they were allowed to fish}. It is said: Sabata, Yasbitu Sabtan and Subūtan, i.e. to glorify as-Sabt.

Al-Ḥasan recited it: (Yusbitūn) with Ḍammah of Ya', meaning: set out on Saturday as it was said: Ajm'nā and Ashharnā, that is, we set out on Friday and in the month.

﴿In this way We tested them for their rebelliousness﴾. We test them for their defying our command.

[1389] I heard Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn saying: I heard Ibrāhīm ibn Mudarib ibn Ibrāhīm saying: I heard my father saying: I asked Al-Ḥusayn ibn al-Faḍl: Do you find in the Book of Allah the lawful comes to you in a few amounts while the unlawful comes to you in much more amounts?

He replied: "Yes." I found this in the story of Dāwūd and Aylah:

﴿During the Sabbath, ˹abundant˺ fish would come to them clearly visible, but on other days the fish were never seen﴾

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(1) **[1389] The assessment of the reliability of the chain of transmitters:**

- Ibn Fanjawayh is trustworthy and truthful. However, he used to narrate from disapproved sources, and Ibrāhīm and his father are speculators, and I neither impugnment nor validation was raised about him.

The authentication of Ḥadīth:

- Al-Qurṭubī mentioned it in ((Al-Jāmi' li Aḥkām al-Qur'ān)) 7/306, and As-Suyūṭī in ((Al-Itqān)) 5/1941.

‘Ikrimah said: One day I came to Ibn ‘Abbās and found him weeping, carrying the Muṣḥaf in his lap. Hence, I asked him: “What makes you cry, may I be your ransom.” He replied: “These papers so he was reciting Surat Al-A’rāf.” He said: “You know ‘Aylah?” I replied: “Yes.” He said: “there was an alley of the Jews at the time of David (Peace be upon him) upon them catching fish was prohibited on Saturday. That is, the Jews were commanded to glorify the day which you are commanded to glorify, namely, Friday. However, they abandoned it and chose Saturday. They were tested during it and fishing was forbidden upon them, and they were commanded to glorify it, if they obeyed, they would not be rewarded and if they disobeyed, they would be punished.

The fish would appear to them on Saturday, fatty, white, abundant and clearly visible.

They would look like the woman in labor whose back would butt her belly in their courtyards so that water can hardly be seen of the abundance of fish. On the other days, would be so rare to them.

They remained in such case for a while. Then Satan whispered to them saying: “You are forbidden to hunt it on Saturday, so made traps and nets

They would lay out their fishing traps on Fridays, and the fish that visited on Saturdays were caught in the traps. On Sundays, the fishermen would collect the fish.

According to ibn Zayd: They were fond of loving whales, and no whales would appear to them on other days except on Saturday.

Someone from among them took a whale and tied a thread in its tail, then he tied it to a piece of wood on the coast then he left it in the water until Sunday, then he took it and fried it. a neighbor of him found smell of the whale. At this, he said to him: O such man, I find in your house the smell of the whale.” He said: “No,” Then, he looked at his oven and found the whale in it.

Hence, He said: “I think that Allah will punish you.” When he saw that he would not be punished immediately, on the next Saturday, he took two

whales. When they saw that they were not tortured instantly, they took, ate and purchased became wealthy and they had a lot of money.

They were about seventy thousand people.

The village has divided into three thirds, one third for those who forbade them, and they were about twelve thousands. Another one third said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?" and the other one third had committed the sin.

When they would not forsake, the Muslims said: "We would not live with them, so they divided the village by a wall and made one door for the Muslims and made the other door for the transgressors.

Besides, David (Peace be upon him) cursed them. One day, those who forbade them were in their assemblies and none of the transgressors came out.

They said: Perhaps something happened to them; maybe they got drunk, they suggested to mount up the wall to, so they looked at them and found them transformed into apes.

Whereupon, they opened the door and entered upon them, so the monkeys recognized their fellow humans. However, the humans did not recognize their fellow monkeys.

The monkeys would bring their match of the humans and smell its garment and weep, saying: "Did not we forbid you? They would shake their heads expressing affirmative.

Qatādah said: the youth became monkeys and the old men became swine. No one was saved except those who forbade them to do so.

Qur'ān 7: 164 Allah (May He be glorified and exalted)

﴿When some of ˹the righteous among˺ them questioned ˹their fellow Sabbath-keepers˺, "Why do you ˹bother to˺ warn those ˹Sabbath-breakers˺ who will either be destroyed or severely punished by Allah?"﴾

The scholars differed about the group who said: "Why do you preach." Were they saved or destroyed?

Some said: They were rescued because they forbade them. However, others said: They were from the destroyed group as they were among those who committed prohibition.

When they were prohibited and it was said to them: "Refrain from this wicked action before torment will befall you since we know that Allah will take you by his torment if you do not refrain."

At this, they said: ﴿And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?"﴾

Meaning, for we were commanded to enjoin righteousness and forbid evil.

Ḥafṣ recited it: (Maʾdhiratan) in accusative, namely: We do that in order not to feel guilty before our Lord.

﴿They replied, "Just to be free from your Lord's blame, and so perhaps they may abstain."﴾, namely, they may refrain from hunting.

The more likely to be right is that they were among the group who saved, and this speech is from the address of the believer to each other because if the address was for the transgressors, He would say: (And so perhaps you may abstain).

This is proven by the statement of Yamān ibn Riʾāb: Both the two groups were saved. Those who said: ﴿"Why do you preach﴾, and those who said:

﴿"In order to be free from guilt before your Lord﴾

Allah destroyed the people of disobedience who hunted fish and transformed them into apes and pigs.

According to ibn ʿAbbās (may Allah be pleased with them): I wish I would know what Allah did with those people who said:

﴿"Why do you preach to a people whom Allah is about to destroy﴾?

ʿIkrimah said: I said to him: "May Allah make me ransom for you! Did not you see that they hated what they would do and opposed them, saying:

﴿"Why do you preach to a people whom Allah is about to destroy﴾.

I kept with him until I let him know that they were rescued, and then he dressed me my cloak.

Qur'ān 7:165 Allah (May He be glorified and exalted) said:

﴿When they ignored the warning they were given﴾, they abandoned what they were forbidden to do.

﴿We rescued those who used to warn against evil﴾, meaning, disobedience. {And overtook}, We punished

﴿the wrongdoers with a dreadful punishment for their rebelliousness}.

It means: those who committed the transgression on Sabbath and they regarded as lawful what Allah prohibited it upon them.

﴿With a dreadful punishment﴾, that is: a painful torment, the root of the word is Ba's, that is, valor, the verb of it is Ba'usa, Yab'usu.

The reciters differed about it; the reciters of Medina read it: (Bias) with Kasrah of Bā' and Sukūn of Yā' without Ḥamzah, on the pattern of Fi'l

Likewise, ibn ʿĀmir recited (Bi's) on the pattern of F'il, but he pronounced it with Ḥamzah.

However, ʿĀṣim recited it according to narration of Abū Bakr: (Bay's) with Fatḥah of Bā' and Sukūn of Yā' and Fatḥah of Ḥamzah, on the pattern of Fay'al, such as Ṣayqal and Yathrāb.

The poet composed in this:

Both of them were bad chiefs

They would strike in the war the forehead.

Some of the Baṣrī read it (Ba'isa) with Fatḥah of Bā' and Kasrah of Ḥamzah on the pattern of Fa'il, such as Ḥadhir (warn)

Qays al-Ruqyāt composed:

I wish I recite a ruqiyah in seclusion……while I have no ailment

Al-Ḥasan recited it: (Biyas) with Kasrah of al-Bā' and Fatḥah of as-Sīn, meaning, Biyas al-ʿDhāb (How terrible is the torment). Mujāhid recited it:

(Bayis) on the pattern of Fā'il (the doer). However, Abū Iyās recited it (Bayas) with Fatḥah of Ba' and Yā' without Ḥamzah.

Nasr ibn ʻĀṣim recited it: (Bayys) with Fatḥah of Bā' and Kasrah of Yā' with Tashdīd without Ḥamzah.

Some of Makkī recited it (Bi'is) with Kasrah of Bā' and Ḥamzah, as it was said: Ba'ira for the camels.

The linguists said: Every word on the pattern of (Fi'īl) the second letter of is one of the throat letters, it is permissible to pronounce the first of it with Kasrah, such as Ba'īr, Ṣaghīr, Raḥīm, and Bahīm.

The other reciters read it (Ba'īs) on the pattern of Fa'īl, it is the choice of Abū ʻUbayd and Abū Hātim as fa'īl resembles attributes and adjectives.

Dhul Iṣba' al-ʻUdwānī said:

You have seen the sons of your father deal me with arrogance

Out of anger on me and I have no any effect on them.

Then Allah Almighty said:

﴿For their rebelliousness﴾.

Qur'ān 7: 166 ﴿But when they stubbornly persisted in violation﴾, ibn ʻAbbās (may Allah be pleased with both of them): They refused to forsake disobedience.

﴿We said to them, "Be disgraced apes!"﴾, it means despised.

According to Sa'īd ibn Jubayr: Moses (Peace be upon him) saw someone carrying canes on Saturday so he chop his neck.

Abū Rawq said: Al-Khāsi'ūn are those who do not speak.

Al-Mu'rrij stated: They were as banished as the dogs.

Ibn ʻAbbās (may Allah be pleased with them) said: they stayed for three days to them the people would look, then the perished. They neither reproduced nor copulated. And no metempsychosis lasted for more than three days.

Muqātil said: They lived for seven days, both the old and the young would be recognized then they died.

ʿIbn Masʾūd(may Allah be pleased with him) reported that the Messenger of Allah (Peace be upon him) said:

(Allah had never transformed anything and made progeny or descendants of it).

Qurʾān 7: 167 Allah Almighty said:

﴿And ˹remember, O Prophet,˺ when your Lord declared﴾, informed and notified.

﴿Your Lord﴾, such as Taʾllam implying, has the same meaning as Aʾlama.

Al-Mubarid composed:

Be informed that the worst people are those

Their slogan calls out to left.

Ibn ʿAbbās (may Allah be pleased with on both of them): Taʾdhana Rabuka meaning: Your Lord said.

Mujāhid is of the view that it means Your Lord decreed.

According to ʿAṭāʾ: It means: He Judged. However, Abū ʿUbaydah said: It means: He Informed. Quṭrub said: It means: He Promised.

﴿And told that He would send against them others who would make them suffer terribly until the Day of Judgment﴾, it refers to the Jews; Allah Almighty sent upon them Muḥammad and his nation to fight them to submit or to pay the tribute.

According to Saʾīd ibn JUbayyr: It refers to the People of the Scripture whom Allah Almighty sent Arabs to collect the tribute from them until the Day of Judgment, that is what is referred to as the worst torment.

Furthermore, No prophet collected the tribute tax except Moses (Peace be upon him), and collected it for thirteen years then he stopped then our Prophet (Peace be upon him);

﴿Indeed, your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful﴾.

Qur'ān 7: 168 Allah Almighty said:

﴿We dispersed them through the land in groups﴾, refers to the children of Israel. Ibn 'Abbās (may Allah be pleased with them) said: it means any land entered by a group of the Jews. ﴿Some were righteous﴾, Mujāhid and 'Aṭā' said: It refers to the believers who believed in both Jesus and Muḥammad (Peace be upon them).

﴿Others were less so﴾, refers to the disbelievers.

Al-Kalbī said: the righteous are those who settle behind the river of Udāf, and from among them refers to those the Jews who are settling here.

﴿We tested them with prosperity﴾ with fertility, health, ease, and comfort ﴿and adversity﴾, means infertility, hardship, blights and misfortunes.

﴿So perhaps they would return ˹to the Right Path﴾ so they might return to the obedience of their Lord and repent to Him.

Qur'ān 7: 169 Allah (may He be glorified and exalted) said:

﴿Then they were succeeded by other generations who inherited the Scripture﴾, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them other generations who inherited the Scripture.

Abū Hātim said: Al-Khalaf with Sukūn of Lām means the descendants and both singular and plural have the same meaning. However, Al-Khalaf with Fatḥah of Lām refers to the successor whether he was out of the offspring or not.

Others said: They are the bad descendants. According to ibn al-A'rābī: Al-Khalaf with Fatḥah means the righteous descendants, whereas with Sukūn implies the vicious descendants.

Labīd composed:

Those whom we would live together had gone away

And those who remained are like the skin of the scabby.

It was said to the bad words: Khalf, and the saying that goes:

He kept silent for a long time and uttered bad words.

An-Naḍr ibn Shumayl said: Al-Khalaf with Fatḥah and Sukūn of Lām express the bad fellow, unlike Lām with Fatḥah, it denotes the good fellow.

We have found our descendants the worst descendants

He was a salve whenever he was overloaded he would stop.

Muḥammad ibn Jarīr at-Ṭabarī said: the term 'Khalf' was most commonly used in praise with Fatḥah of Lām, while it was used in Sukūn to denote dispraise. Perhaps, it may be used with Fatḥah to denote praise, and it may be used with Sukūn to refer to praise.

Hassan ibn Thābit said in praise:

We have the precedence to you and our descendants

Will be following us in the obedience to Allah

I think that if it was referred to corruption, it will be taken from: Khalf al-Laban, if it became sour due to leaving it in the skin until it spoiled. Similarly ,it was derived from their saying: Khulf of the mouth of the fasting, if his mouth smells bad. Likewise the wicked man is similar to it.

As for Allah's the Almighty statement:

﴿They indulged in unlawful gains﴾, the term 'Araḍ means includes all the pleasure of this life. However, 'Arad with Sukūn of Rā' refers to money besides Dirhams and Dinars.

The commentators said: Those Jews inherited the Book of Allah, so they recited it and learnt it but they did not act according to it. They opposed it ruling, they accepted bribes concerning the command of Allah and altering its Book and changing the description of the Messenger of Allah (P.B.U.H).

﴿Claiming, "We will be forgiven ˹after all˺."﴾, they would claim that their sins will be forgiven and what we committed at night will be atoned for us by day and what we committed by day will be atoned for us at night. They claim this out of fabricating lies and falsehoods to Allah.

﴿And if similar gain came their way, they would seize it﴾,

Sa'īd ibn Jubayr said: And whenever they are given opportunity in this life to commit a sin, they would commit it.

Mujāhid said: "They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness. Whenever they have the chance to commit it in the next day, they would do it".

According to As-Suddī:

"Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment?', he replied, 'I will be forgiven.

So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allah says, if the others (who admonished him) would have a chance to loot this world, they will take it."

It was said: If the Jews of Yathrib who were at the time of the Messenger of Allah (Peace be upon him), would have the chance to loot this worldly pleasure , they would take it as their ancestors had done.

Al-Adna is the masculine form of Ad-Duniyā, it means: the pleasure of this worldly life, when the noun was mentioned as feminine, the attribute will be used in masculine form.

[1390] I heard Abū Al-Qāsim ibn Ḥabīb saying: I heard Abū Bakr ibn 'Abdūs saying: It has precedence and delay. It means: They took this low worldly pleasure[(1)].

﴿Was a covenant not taken from them in the Scripture that they would not say anything about Allah except the truth? And they were already well-versed in its teachings.﴾, and they have studied what is in it. according to the recitation of As-Sulamī: (Iddarasū): meaning: They discussed with each other, same as Iddarakū i.e. Tadarakū.

(1) **[1390] The assessment of the reliability of the chain of transmitters:**
- Al-Habībī was impugned by Al-Ḥākim, and his sheikh was not mentioned with impugnment or validation.
- The authentication of Ḥadīth: I could not find it.

It means: They recited it to each other.

﴿But the ˹eternal˺ Home of the Hereafter is far better for those mindful ˹of Allah﴾}, meaning the Hereafter is better for those who forsake polytheism and prohibitions.

﴿Will you not then understand?﴾.

Most of reciters read it with Yā', as the third person pronoun. However, Al-Ḥasan and Abū Al-Ashhab recited it with Tā', denoting the second person pronoun.

Qur'ān 7: 170 Allah (may He be glorified and exalted) said:

﴿As for those who firmly abide by the Scripture﴾, according to the recitation of 'Umar ibn Al-Khaṭṭab (may Allah be pleased with him), Abū Al-'Aliyah, 'Āṣim and Abū Bakr (Yamsakūn) with Takhfīf.

Other reciters read it (Yumassikūn) with Tashdīd of as-Sīn. Abū 'Ubayd and Abū Hātim held this recitation, as it is said: masaktu bishayy' (I hold something) and it was not said: Amsaktu bishayy'.

This view is affirmed the recitation of Ubay ibn Ka'b (may Allah be pleased with him) (Wal Lathīnā Mussikū Bil Kitāb) in the past form. And it is good, because Allah said: (And they established prayer) as it is rarely past will be conjugated on the future except in the meaning. and establish prayer—surely We never discount the reward of those acting righteously.

Al-A'mash recited it: (Istamsakū), the meaning of the verse accordingly is those who act according to the Book of Allah.

Mujāhid and ibn Zayd stated: This verse refers to a group of the Jews and the Christians who adhered to the Book that was revealed to Moses (Peace be upon him). They neither altered it nor concealed it.

They permitted its lawful and prohibited its unlawful, and they did not take as a means of gaining provision.

It was revealed about 'Abdullah ibn Salām and his companions.

'Aṭā' said: It refers to the nation of Muḥammad (P.B.U.H).

﴿Surely We never discount the reward of those acting righteously﴾.

Qur'ān 7: 171 Allah (may He be glorified and exalted):

﴿And ˹remember˺ when We raised the mountain over them﴾, meaning: We raised the mountain.

Mujāhid said: We raised the mountain of them as much as butter is churned out of milk.

Al-Mu'rrij said: We cut it off. While Abū 'Ubaydah said: We shook it. according to Al-Farrā': We clung it. others said: We have raised it. it quoted the saying of Al-'Ajaj: He raised the paralyzed man, i.e. raise it over his back. Others said: the raised our dreams over us. Others said: the term Natq lexically refers to take something out of its place and throw it out.

Ibān ibn Taghlab said: I heard a man from the Arabs saying to his slave, take this sack and raise it. it was said for the women who gave birth: Natiq and Mintaq as if she cast her children.

An-Nānbighah composed:

They were not deprived of good provisions and their mothers

Has given birth except male children.

Some of them said: it is with voweled means: I got tired of walking, and someone moves his leg and run if he moves his leg on the riding animal to run.

﴿As if it were a cloud﴾. 'Atta' said: it became a trellis and the shade includes whatever shaded you.

﴿And they thought it would fall on them﴾, it will fall down upon them﴾, We said to them:

﴿Hold firmly to that ˹Scripture˺ which We have given you and observe its teachings﴾, and act according to it.

﴿So perhaps you will become mindful ˹of Allah﴾, when they refused to accept the rules of the Torah and to adhere to it since I had strict rules, and it was a heavy law. Whereupon, Allah raised the mountain over their heads as much as their camp, it was league by league.

It was said to them: If you will not adhere to it, the mountain will fell down upon you.

Al-Ḥasan al-Baṣrī said: When they looked at the mountain, every one of them fell in prostration on his left eyebrow and looked with his right eye to the mountain, lest they it may fell down upon him.

That is why no Jewish would not prostrate except on his left eyebrow. They would say: this prostration is that relieved punishment from us. When Moses (Peace be upon him) unfolded the Tablets that contained the Book of Allah which He wrote It by His hand.

There is neither a mountain, a tree, nor a stone except it shook.

(there is not Jewish on the earth whether he was young or old, listened to the Torah except he trembled and shook his head for it.

Qur'ān 7: 172 Allah Almighty said:

﴿And ˹remember˺ when your Lord brought forth from the loins of the children of Adam their descendants﴾,

The commentators said: When Allah Almighty created Adam he wiped his back and brought out all his descendants when they were in the loins of Adams back.

They differed about where this covenant was taken:

According to ibn ʿAbbās (may Allah be pleased with them): it was taken in Baṭn Naʾmān, a valley beside ʿArafah. It was narrated from him as well that it was taken in Dahnā in India; it is the place where Allah Almighty caused Adam to descend in.

According to Al-Kalib it is spot between Mecca and Aṭ-Ṭāʾīf.

As-Suddī said: Allah Almighty brought Adam out of Paradise and He did not cause him to descend from the heaven then he wiped out his back then he bought forth his progeny. Then he right part of his back white progeny look like pearl, so he said to them: 'Enter my Paradise with my Mercy." Then he brought out from the left side of his back black progeny and said: to them: "Enter fire and

I would not care." That is the meaning of Allah's statement: ﴿And the people of the right﴾! [56: 27]

And He said:

﴿And the people of the left﴾ [56: 41]

﴿the people of the right﴾ [56: 8]

﴿the people of the left﴾ [56: 9]

And he said to all of them: "know that there no god except Me and I am you Lord, you have no god except me, so do not take partners with Me.

I will send you messengers to guide you and remind you of My covenant and My pledge. And I will send down upon you Scriptures.

At this, they said: We bear witnessed that You are our Lord and our God, we have no god except You. Therefore, all of them confirmed willingly, yet a group of them witnessed by way of dissimulation.

Whereupon, He took their covenants then He has written their ages, their provisions and their calamities.

Hence, Adam looked at them and found among them the rich and the poor and the good looking and otherwise. Adam said, would you equate between them, accordingly, He said: I would like to be praised. The prophets looked like the lights, so Adam saw an illuminating light; hence he asked who is this? He said: He is David, one of the Prophets of your descendants.

He said: How old are he? He said: Sixty years old. He said: O my Lord! Raise him in age. He said: The pen had written this on the children of Adam. Adam said: O Allah! Raise him forty years out of my age. So, David was raised forty years. Adam was one thousand years old.

When Adam was nine hundred and sixty years old, the Angel of death came to him, when Adam saw him, he asked: "What is the matter? He said: You fulfilled your age." At this, Adam (Peace be upon him): there were forty years left in my age. He said: "Did not you give it to David?" He replied with negative, so Adam denied it. Adam denied so did his offspring, and Adam forgot so did his offspring. And Adam erred so did his offspring.

The angel of death returned to his Lord and said: Adam claims that there still forty years left in his age." He said: "Inform Adam that he gifted it to his son David (Peace be upon him), and the pens were wet so it was confirmed for David.

When He made them testify for His unity and made some of them witnesses over each other, He brought them back to his lion. The Hour will not be come until everyone whom the covenant was taken will be born. No one will be raised or decreased form them.

That is what Allah Almighty stated:

﴿And ˹remember˺ when your Lord brought forth from the loins of the children of Adam their descendants﴾.

The context of the verse is: And remember when your Lord took from the backs' of the children of Adam their progeny. He would not mention the back of Adam, yet they were brought out of his back on the day of the covenant, because Allah Almighty took the descendants of Adam out of their fathers' loins in the way that the children are coming out of their forefathers. Hence it was enough to mention the back of Adam by mentioning the children of Adam.

When it was known that they all his descendants and they were brought out of his back, so He replaced the back of Adam with the backs of his progeny.

As for His statement: ﴿their descendants), the reciters of Mecca, Medina and Kūfah recited it: (Dhuryatihm) without Alif. However, the other reciters read it (Dhuryatihm) with the alif of Plurality.

﴿And had them testify regarding themselves. ˹Allah asked,˺ "Am I not your Lord?"﴾ it is an affirmative interrogative.

﴿They replied, "Yes, You are! We testify."﴾, they all say:

﴿"You are﴾, meaning: You are our Lord." ﴿He cautioned,˺ "Now you have no right to say on Judgment Day﴾,

Ibn 'Abbās (may Allah be pleased with them the), ibn Muḥayṣin and Abū 'Amr recited it: (Yaqulū) with Ya', however, others recited it with Tā' to be in match His statement: ﴿Allah asked, ˺ "Am I not your Lord?﴾

The scholars differed about His statement:

﴿We testify﴾,

according to As-Suddī: It is a statement from Allah about Himself and His angels that they testified on the children of Adam's confession.

Others said: It is a statement of the children of Adam when Allah commanded them to testify on each other.

It means We did that in order not to say:

﴿on Judgment Day, 'We were not aware of this."﴾ we are unmindful of this covenant and confession.

﴿We were not aware of this﴾.

Qur'ān 7: 173 ﴿Nor say, 'It was our forefathers who had associated others ˹with Allah in worship˺ and we, as their descendants, followed in their footsteps﴾, so we followed them.

﴿Will you then destroy us for the falsehood they invented?'"﴾, the polytheists, we have followed in their footsteps and we were mindful of monotheism.

Qur'ān 7: 174 ﴿This is how We make our signs clear﴾, for your People, O Muḥammad.

﴿So perhaps they will return ˹to the Right Path﴾, so that they turn back from disbelief.

Qur'ān 7: 175 Allah Almighty said:

﴿And relate to them ˹O Prophet˺ the story of the one to whom We gave Our signs﴾,

The scholars differed about him.

According to ibn Mas'ūd (may Allah be pleased with him): He was Bal'ām ibn Abar. However, ibn 'Abbās (may Allah be pleased with them): He was Bal'ām ibn Ba'urā'. Mujāhid said: He was Bal'ām ibn Bā'ir.

'Attiyah reported from ibn 'Abbās (may Allah be pleased with them) said: He was from the children of Israel.

Besides, ʻAlī ibn Abi Ṭalḥah reported from him: He was from the Canaanites from the city of the Giants.

Muqātil said: He was Bal'ām ibn Ba'urā ibn Ma'd ibn Lūṭ. However, Muqātil said: He was from the city of Balqā', it was so called as it was owned by a man called Bāliq.

His story according to what ibn ʻAbbās (may Allah be pleased with him), ibn Isḥāq, as-Suddī and others narrated:

When Musa marched out to fight the tyrants, and he entered the land of the Banū Canaan in the area of Ash-Sham (Greater Syria), the people of Bal'ām, who knew Allah's Greatest Name.", came to him, saying, "Moses is a strong man, and he has many soldiers. He came to drive us out of our land and kill us and replace us with the Children of Israel.

We are your people and your cousins and have no other dwelling area. You are a person whose supplication is acceptable (to Allah), so go out and supplicate to Allah against them." to turn back Musa and those with him.

He said, "Woe to you! Here is Allah's Prophet (Moses) with whom the angels and believers are! How can I supplicate against them when I know from Allah what I know?"

'If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.'

They said, "We have no other dwelling area." And they kept insisting on him to do so.

Hence, he said: "Wait until I take my Lord's permission, he would not supplicate until he would see what he was commanded to do in the dream, so I supplicate against them.

It was said to him while he was asleep: Do not supplicate against them. He said to his people: "I asked Allah's permission, yet He forbade me to do so."

Then they presented him a gift and he accepted it, then they repeated the same request and said: "Pray against them." He said: "Until I ask Allah's

permission, nothing had appeared for hi. He said: "I asked Allah's permission but nothing appeared for me." Thus, they said: "had you Lord hated to pray against them, He would have prevented you as He has done before."

So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Ḥusbān, which was behind the Israelite military barracks. When he proceeded on the Mount for a while, the donkey sat down and refused to proceed.

He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up. At this, Allah gave it permission to speak, so it spoke to him to prevent him. it said: "Woe to You, Bal'ām! Do you not see the angels turning me back?" This did not soften him and he forced the donkey to the top of the mountain.

So Allah make it to proceed and it took him until he was near to the mount Husbān, so he tried to supplicate against Moses and his people.

However, Allah made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested,

"O Bal'ām! What are you doing? You are supplicating for them and against us!" He said, "It is against my will.

This is a matter that Allah has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter."

He then said: We have nothing to do except to use cunning and trick, so I resort to trickery and plot for you.

"Adorn your women superbly. Let them carry some things in their hands and pretend to sell them. They should go to the army of the children of Israel as sales women. Advise them to lure the children of Israel and submit to anyone who invites them. Even if one of them commit fornication, then you will gain success.

When the women entered the camps of the children of Israel, a Canaanite woman whose name was Kasbah bint Sabur passed by one of the chiefs of the children of Israel called: Zamzam ibn Shalom. He was the chief of the tribe Shimon ibn Yaʾqūb ibn Isḥāq ibn Ibrāhīm (Peace be upon him).

He was so captured by her beauty that He took her by her hands to prophet Moses (Peace be upon him) and asked, "Do you say that she is forbidden to me?" He said, "Yes!" But, Zamzam said, "I shall not obey you concerning her" a and he took her to his tent here he committed the evil deed.

At this, Allah Almighty sent Plague against the children of Israel.

at this time, Finḥās ibn Aliʾāzr ibn Aaron, was the commander of guards in the army of Moses. Besides, he was a man of power and valor.

However, He was absent when Zamzam ibn Shalom did what he had done.

He came and the plague became rampant in the children of Israel. After the news reached him about that, he took up his spear, which was from iron, then he rushed to the tent of Zamzam and he consigned it to them so it struck them while they were having intercourse.

He brought them out raising them to the heaven, carrying the spear with his arm, putting his arm on his waist while leaning his spear on his jaws.

Then he kept saying: "O Allah! We do like this for whoever disobey you! At this moment, the plague was raised.

They found what had died of the children of Israel were about seventy thousand in the twinkling of an eye. That is why the children of Israel would give the descendants of Finḥās the arm, the Jaws and the throat out of every sacrifice the would slaughter because he leant on the spear by his waist, then he took it with his arms then he rested on it with his two Jaws. And the virgin of their property and themselves as he was virgin for Aliʾāzr ibn Aaron.

It Balʾām, Allah Almighty sent down the verse:

﴿And relate to them ˹O Prophet˺ the story of the one to whom We gave Our signs, but he abandoned them…﴾, to the end of the verse

Muqātil said: "The king of al-Balqā' said to Bal'ām: "Supplicate Allah against Moses (Peace be upon him). but he said: "He was following the same faith I have, so I cannot supplicate against him." then the king engraved a piece of wood to crucify him. When he saw this, he came out riding a donkey to pray against them. when he saw their army, the donkey stopped to proceed so he struck her. Hence, she said: "Why do you strike me?" I am commanded not to proceed, so do no wrong me. There is a fire in front of me that prevented me from proceeding.

Then he came back and told the king. Hence, the king said: "You should pray against him or I will crucify you. Thus, he prayed against Moses (peace be upon him) with the greatest name of Allah in order not to enter the town.

The supplication was responded to him and Moses (Peace be upon him) and the children of Israel remained in the wandering due to his supplication.

Whereupon, Moses (Peace be upon him) prayed against him that Allah strip him from the Allah's Greatest Name. accordingly Allah stripped him of what he had and deprived him of the knowledge, so it came out of his breast in the shape of a white pigeon. That what Allah Almighty referred to in His statement:{And he abandoned it}. And these verses were revealed about him.

According to 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with them), Sa'īd ibn Al-Musayyib, Zayd ibn Aslam and Abū Rawq: This verse was revealed in Umayyah ah ibn Abi as-Salt Ath-Thaqāfī.

His tale was that he read the divine Books and knew that Allah Almighty would send a messenger at this time. He wished that he would be this messenger. When the Muḥammad (P.B.U.H) was revealed to, he envied him. then he set out to some Kings, then he came back, he passed by the fallen of Bakr, so he asked about them, then he was told that Muḥammad had killed them. at this, he said: "Had he a prophet, he would not have killed his relatives."

When Umayyah died, His sister, Fāri'ah (may Allah be pleased with her) came to the Prophet (P.B.U.H) and the Messenger of Allah (P.B.U.H) asked her about the death of her brother. She said: While he was sleeping, two people

came to him, and scraped off the roof of the house then they descended upon him.

One of them sat at his leg and the other sat at his head. The one who sat at his leg said to the one who sat at his head: "Is he conscious?" He replied: "Yes." He said: "Does he purify himself?" He said: "No." she said: "I asked him about this? He said: "It was good that was destined to me, then it was taken away from me, then he fainted, then restored his consciousness and said:

Every life no matter how long it was

Eventually will come to the end

I wish I would live on the top of the mountain

I graze animals before I know what I had known

The day of Reckoning is a tremendous day

It cause the young to grow old.

Then the Messenger of Allah (P.B.U.H) said to her: Recite to me the poetry of your brother, so I recited to him:

All praise, blessing and bounty are due to you our Lord

Nothing is superior, nor greater than you

He has the hegemony and dominion over the Throne of the heaven

To your mighty all faces subjugate and prostrate

It is a long poem until it came to the end of it. then she recited to him his poem:

All people will be held for accounting

Among them is wicked who will be punished and happy).

Then she recited to him his poem in which he composed:

You will be present before Him for Judgment

He knows the public and the hidden secret

On that day, you will come to the All-Merciful and He is the Ever-Merciful

His Promise will never fail

When you will come to Him all alone as He said.

There should be a righteous or vicious

I wish I would be among the righteous

Or humiliated with what you have done

Or you will be recompensed for what

I committed, so I will be doomed in punishment.

O my Lord! If you pardon me, so I seek your pardon

Or you punish, so you never punish an innocent.

Whereupon, the Messenger of Allah (Peace be upon him) said:

(His poetry believed, yet his heart disbelieved)[1]. Hence Allah Almighty sent down:

﴿And relate to them ˹O Prophet˺ the story of the one to whom We gave Our signs, but he abandoned them….the verse﴾.

Some scholars held that it was revealed at al-Basῡs.

There was a man had three acceptable supplications. He had married a woman and had a child of her. She said to him: make for me one supplication of these three supplications. At this, you have one prayer of them, so what do you want?" She said: "Pray Allah for me to be the most beautiful among the children of Israel." Accordingly he prayed for her. She became the most beautiful woman among the children of Israel.

When she realized that no woman was as beautiful as her, she shunned out from him. thus, he became angry at her and prayed against her so she

(1) **The assessment of the reliability of the chain of transmitters:** weak.
- Al-Manāwī graded it weak in ((Fayḍ Al-Qadīr)) 1/59 and Al-Albānī in ((Aḍ-Ḍa'īfah)) 4/52 Ḥadīth (1546) and he said: Its chain of transmission is Abū Bakr Al-Hudhalī, and it is severed.
- It was recorded by Ibn Asākir in ((History of Damascus)) 9/271, and Ibn Abd al-Barr in ((Al-Tamhīd)) 4/7 via Abū Bakr Al-Hudhalī on the authority of 'Ikrimah, and Al-Fakihī in ((Akhbār Makkah)) 3/203.

turned into a barking dog. Thus, two supplications went for her. Then her children came to him and said our mother had become a barking dog and the people will disgrace us with her. Pray Allah for her to turn her back as she was before, so he prayed for her. Whereupon, the three prayers went for her.

According to Sa'īd ibn Al-Musayyib:

This verse was revealed about Abū 'Amir al-Raḥīb, whom Prophet (P.B.U.H) called him al-Fāsiq (the wicked).

This man embraced Christianity before Islam and read the Scriptures. During the time of Jāhiliyyah (Pre-Islamic era), Abū 'Amir was known for being a worshipper and being a notable person among Al-Khazraj.

When the Messenger of Allah (P.B.U.H) arrived at Medina after the Hijrah, the Muslims gathered around him and the word of Islam was triumphant on the day of Badr, causing Abū 'Amir, the cursed one, to choke on his own saliva and announce his enmity to Islam.

He arrived at Medina and said to the Messenger of Allah (P.B.U.H): "What do you call for?" the Prophet (P.B.U.H) said I was revealed with the Ḥanafīyah the religion of Abraham. He said: I am following it. therefore, the Messenger of Allah (P.B.U.H) said: (You are not following it, but you added to it what was not belonging to it). Hence, Abū 'Amir said: "May Allah cause the liar to as an outcast in an alien land.

Later, he set out to Syria and sent to the hypocrites to He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on.

These hypocrites built a Mosque next to the Mosque in Qubā', and they finished building it before the Messenger (P.B.U.H) went to Tabūk.

Then, al-Raḥīb came to Caesar and brought soldiers to drive Muḥammad (P.B.U.H) and his companions from Medina. That is what Allah stated in the verse:

﴿and as a base for those who had previously fought against Allah and His Messenger﴾ [9: 107].

Meaning: waiting his coming, but he died outcast and alien in Syria as the prophet (P.B.U.H) prayed against him.

According to ʿUbadah ibn Aṣ-Ṣāmit (may Allah be pleased with him): It was revealed about Quraysh, Allah gave them His signs, but hey abandoned it and refused to accept it.

According to Al-Ḥasan and ibn Kaysān: It was revealed about the hypocrites of the people of the Scriptures, who would recognize the Messenger of Allah (P.B.U.H) same as they would recognize their children.

According to ʿAmr ibn Dinār: ʿIkrimah was asked about this verse, so he said: It was revealed in such and such, namely, it was not referring to him alone.

Qatādah said: This is a parable which Allah struck for anyone whom Allah presented for him guidance and he refused to accept it.

That is what is meant by Allah's statement:

﴿And relate to them ˹O Prophet˺ the story of the one to whom We gave Our signs﴾.

Ibn ʿAbbās (may Allah be pleased with them) and as-Suddī said: It refers to the Greatest Name of Allah.

Ibn Zayd said: He would not ask Allah nothing except he gave it to him.

Ibn ʿAbbās (may Allah be pleased with them) said in another version: He was granted one of the Books of Allah Almighty.

Mujāhid said: It refers to one of the Prophets of Israel who was called Bal'ām. He was given prophethood, so his people gave him a bribe to remain silent, so he did and left them as they were.

﴿But he abandoned them﴾, meaning: came out of it as the snake came out of its skin. ﴿So Satan took hold of him﴾, meaning: caught up with him.

﴿And he became a deviant﴾.

Qur'ān 7: 176 ﴿If We had willed, We would have elevated him with Our signs﴾, meaning: We would honor him, favor him and raised his rank with these signs.

Ibn ʻAbbās (may Allah be pleased with them) said: We would raise him if he would act according to it.

Mujāhid and ʻAṭāʾ said: We would protect him from disbelief through the signs We had given him.

﴿But he clung to this life﴾, Saʾīd ibn Jubayr said: He became interested in the adornment of this life and its delights. However, Mujāhid said: Settled in it.

Muqātil said: He was pleased with this life.

Abū ʻUbaydah said: He adhered at it. The term Mukhlid from men implies the one who hides his old age; and from beasts denotes the one that keeps its front teeth the four upper teeth will come out.

Az-Zajjāj said: Khalda and Akhlada have the same meaning, it is derived from Al-Khulūd (morality), meaning: long stay in somewhere. It is said: Someone stayed at this place. If he resided in it for a long time.

Zuhayr composed:

To whom belong this residence I dropped by in the desert

It is like the inspiration in the land of long stay

And Maalik ibn Nuwaylah also said:

With the children of a territory from the tribes of Malik

And ʻAmr ibn Yarbū', where they stayed for a long time.

Then Allah Almighty said:

﴿Following his evil desires﴾, according to Al-Kalbī: He followed the lowest matters and abounded the heights of it. However, ʻAṭāʾ said: He wanted the pleasure of this life and obeyed his Satan.

Yamān said: He followed his desire means He obeyed his wife as she drove him to betrayal.

﴿His example is that of a dog: if you chase it away, it pants, and if you leave it, it ⌜still⌝ pants﴾, It is an example set for the one who recites the Book and would not follow it.

According to ibn Jurayj: The bod has no heart, its tongue pants regardless of whether it is driven away or not.

Here it is a parable of this man – and his like – concerning their misguidance, persisting in the wrong path.

Ma'mar narrated from Some scholars that he said: the disbeliever will be astray whether you advised him or not.

According to ibn 'Abbās (may Allah be pleased with them) said: It means if you guide him to wisdom, he will not carry it, and if you leave him, he will not be guided to any good. It is similar to the dog in such condition, if you drive him away, he pants, or if you leave him alone, he still pants.

According to Al-Ḥasan: It refers to the hypocrite who would not follow the truth where he was called to it or not, and whether he was admonished or not, it looks like the dog, if you drive him away, he pants, or if you leave him alone, he still pants.

According to 'Aṭā', It barks if you drive him away and if you leave him alone.

Al-Qutaybī is of the view that everything pants out of sickness or drink except the dog it pants in case of fatigue and comfort, and in case of health and sickness, and in case of thirst and watering.

Whereupon, Allah set him an example for those who deny His signs. He stated that if you advise him, he will be astray and if you leave him, he will still be astray.

It is similar to Allah's statement: ﴿And if you ˹idolaters˺ call upon them for guidance, they cannot respond to you. It is all the same whether you call them or remain silent﴾. [7: 193] And His statement:

﴿His example is that of a dog: if you chase it away, it pants, and if you leave it, it ˹still˺ pants. This is the example of the people who deny Our signs. So narrate ˹to them﴾ [7: 176].

Muḥammad ibn Isḥāq reported Sālim Abū An-Naḍr as saying: This verse refers to the children of Israel, namely, you informed them with what they would hide from you.

﴿So perhaps they will reflect﴾, meaning, if they think attentively, they would be certain that no one can bring them the story of the past nations except a prophet who was revealed to.

Qur'ān 7: 177 Allah Almighty said:

﴿What an evil example of those who denied Our signs! They ˹only˺ wronged their own souls﴾, meaning: How bad this example is! It is an adverb of the implied example, same as what Jarīr said: How good provisions is your father's. This is in case the verb 'Sa' was derived from the verb of likeness and the term 'Qawm' was in nominative as appositive of the implied pronoun.

However, if you verb referred to 'Al-Qawm' and it was in nominative case due to that, so it will be in accusative on Tamīz (specification), i.e. how bad is the likeness of the people. As you referred to them, the likeness was explained, He was pleased with it and he was fed up with him. Once Tanwīn was omitted from the Tamīz, it will be used in genitive.

It is affirmed by the recitation by Al-Jaḥdarī and Al-A'mash (How bad is the people) in genitive case.

Abū Hātim said: It is meant here how bad is the likeness of the people, so the term 'likeness' was omitted and the term 'People' took its place, so it was in nominative as in His statement: ﴿And ask the city﴾ [12:82]

﴿Those who denied Our signs! They ˹only˺ wronged their own souls﴾.

Qur'ān 7: 178 Allah (may He be glorified said) said:

﴿Whoever Allah guides is truly guided. And whoever He leaves to stray, they are the ˹true˺ losers﴾

Qur'ān 7: 179 ﴿Indeed, We have destined﴾, We made a share in the Fire for.

﴿Many jinn and humans for Hell﴾.

Allah said this for His Predestined knowledge about them, so he had known that they will be admitted to Hell due to their disbelief in their Lord.

Some linguists call this Lam of denial, same as Allah's statement:

﴿And ˹it so happened that˺ Pharaoh's people picked him up, only to become their enemy and source of grief. Surely Pharaoh, Haman, and their soldiers were sinful﴾, [28: 8].

They composed:

We collect our property to those who will inherit it

And we build our houses for the ruin of time

Another poet composed in this meaning:

Every newborn will be born for death

I never saw a living live forever.

Another poet said as well:

For death, the mothers give birth to children

And for death we build our residences.

ʻAbdullah ibn ʻAmr (may Allah be pleased with them) reported the Prophet (P.B.U.H) as saying concerning the earlier verse:

"When Allah made for Hell what He had made, the children who came out of adultery were among those Allah have destined for Hell.(1)"

Then Allah Almighty described them as:

﴿They have hearts they do not understand with﴾, meaning

They do not benefit from these senses that Allah made for them as a means of gaining guidance. {And eyes they do not see with}, meaning: they do not benefit from it to be guided to the way of truth and the path of guidance.

(1) The assessment of the reliability of the chain of transmitters:
- weak.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 13/277, and its chain of transmission was weakened by Aḥmad Shākir, and Ibn Abī ʻAṣim recorded it in al-Sunnah 1/427, and it was also weak by Al-Albānī in ((Ẓilāl-Jannah)) 1/199, and it was mentioned by As-Suyūṭī in ((Ad-Durr al-Manthūr)) 3/269, and he attributed it to Ibn Abī Ḥātim, Abī Al-Sheikh and Ibn Mardawayh.

﴿And ears they do not hear with﴾.

They do not use it in listening to the advice of Allah and the Holy Qur'ān, so they think over them and reflect on them, so that they will realize the unity of their Lord and by them they attain the commands of their prophets.

meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying

﴿They are like cattle. In fact, they are even less guided !﴾, because the cattle know their Lord, and remember Him and obey Him, unlike the disbelievers who neither know their Lord nor they obey him.

According to the narration:

((Everything is more obedient to Allah the son of Adam))[1].

﴿Such ˹people˺ are ˹entirely˺ heedless﴾

Qur'ān 7: 180 Allah Almighty said:

﴿Allah has the Most Beautiful Names. So call upon Him by them, and keep away from those who abuse His Names. They will be punished for what they used to do﴾.

Muqātil said: someone prayed Allah in his prayer and prayed for al-Raḥmān, so one of the idolaters of Mecca said:

Did not Muḥammad and his companions claim that they worship one god, whey this man invoke two gods? Whereupon, Allah (Glory be to Him) sent down: {Allah has the Most Beautiful Names. So call upon Him by them}.

Al-Husanā is the feminine form of Ahsan, such as Al-Kubra and aṣ-Ṣughrā.

The Most beautiful Names of Allah are the Entirely Merciful, the Especially Merciful, the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher ˹of all, and the like.

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(1) **The assessment of the reliability of the chain of transmitters:**
- Ḥasan.

[1391] Abū Al-Ḥusayn ʻAlī ibn Muḥammad ibn Al-Ḥasan Al-Jurjānī informed us, Abū Bakr ibn Khalād informed us, al-Ḥārith ibn Abī Usamah related to us: Yazīd ibn Hārūn related to us, Muḥammad ibn Isḥāq related to us on the authority of Abū Az-Zinād from Al-A'raj that Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"God had ninety-nine names, one short of a hundred. He who retains them in his memory* will enter paradise."(1)

﴿And keep away from those who abuse His Names﴾.

According to ibn ʻAbbās (may Allah be pleased with them): it means those who used to lie about His Names.

Qatādah said: It means those who associates concerning His Names.

ʻAṭā' said: those who would take matches in His Names.

Ibn ʻAbbās (may Allah be pleased with them) said: It refers to the polytheists and their abuse in Allah's Name. They derived al-Lāt (an idol's name) from Allah, and Al-'Uzzā (another idol) from Al-'Aziz (the All-Mighty), and Manāh from al-Mannān (The Most Bountiful).

The scholars of semantics said: Atheism (Ilḥād) in the Names of Allah means to call Allah with what He has not been called with, nor was a divine Book mentioned it, nor did a messenger call to Him.

The word Ilḥād [used in the Ayah in another from] means deviation, wickedness, injustice and straying. The hole in the grave is called Laḥd.

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(1) **[1391] The assessment of the reliability of the chain of transmitters:**
- Weak as it contains Muḥammad ibn Isḥāq. He is truthful yet Mudallis.

The authentication of Ḥadīth:
- It was recorded by Abū Nuʻaym Al-Aṣbahānī in the book ((Ḥadīth that Allah has ninety-nine names)) 1/3 from the path of Abū Bakr ibn
- Khallād with its chain of transmission and text, and the ḥadīth is directed in several ways in the Two Ṣaḥīhs.
- See: Ṣaḥīḥ Al-Bukhārī, Book of Monotheism, Chapter: Allah has a hundred names except one (7392), ((Ṣaḥīḥ Muslim)), Book of Remembrance and Supplication, Chapter: On the names of Allah Almighty and the virtue of those who count them (2677).

It is root is Laḥda, Yuliḥidu, Ilḥādā, and Laḥada Yalḥadu, Laḥādan and Luḥuḍan, referring to deviation.

It was recited with them all. Yaḥyā ibn Wathāb, Al-A'mash and Ḥamzah recited it with Fatḥah of Yā' and Ha' here and in Surat An-Naḥl and Hā Mīm. However, the other reciters read it with Ḍammah of Yā' and Kasrah of Hā'.

The other reciters read it with Ḍammah of Hā' and Kasrah of Ḥā'.

They are both correct and eloquent tongues.

Al-Kisā'ī distinguished between al-Ilḥād and al-Luḥūd, so He said: Ilḥād means to deviate from the goal, however, al-Laḥd and al-Luḥūd means to lean on something. He thinks that the verse in Surat an-Naḥl means to lean on.

﴿They will be punished for what they used to do﴾,

they will be recompensed in the Hereafter for what they used to do in this life.

Qur'ān 7: 181 Allah Almighty said:

﴿And among those We created is a group ﴾,in reference to some nations. ﴿that guides with the truth and establishes justice accordingly﴾.

Qatādah and ibn Jurayj said: We are informed that the Prophet (P.B.U.H) recited this verse and said:

((It is concerned with my nation, where they adhere to the truth, and judge by it, and take and give by it)),

((and the nations before you have been given the like of it)).

﴿And among those We created is a group that guides with the truth and establishes justice accordingly﴾.

According to Al-Rabī' ibn Anas: the Prophet (P.B.U.H) recited this verse and said:

((There will always be a group of my Ummah who will be adhering to the truth until Jesus son of Marry will descend)).

[1392] Abū ʻAmr Aḥmad ibn Abi al-Furāt informed us, Abū Sa'īd al-Haytham ibn Kulayb ash-Shāsī informed us , ʻĪsā ibn Aḥmad al-ʻAsqalānī

related to us, Bishr ibn Bakr related to us, ʻAbdul Raḥman ibn Yazīd ibn Jābir related to us: I heard ʻUmayr ibn Hānī' saying: I heard Mu'awiyah (may Allah be pleased with him) ascended this pulpit and said: the Messenger of Allah (P.B.U.H) said:

"A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path.(1)"

According to Abū Ḥayyān: this verse is concerned with the believers of the people of Scriptures. ʻAṭā' said: they are the Emigrants, the Helpers and those who follow them in goodness. Allah had mentioned them in Surat Barā'ah. Al-Kalbī said: They are from all creatures.

Qur'ān 7: 182 Allah (may He be glorified and exalted) said:

﴿As for those who deny Our signs, We will gradually draw them to destruction in ways they cannot comprehend﴾.

ʻAṭā' said: We will plan them in ways they cannot understand.

Some of them said: We will take them by punishment.

Al-Kalbī said: We will beatify their deeds and We will destroy them.

Aḍ-Ḍaḥāk said: the more they disobey Us, the more We will give them a blessing.

Al-Khalil ibn Aḥmad said: We will roll up their ages while there are unmindful.

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(1) **[1392] The assessment of the reliability of the chain of transmitters:**
- It is authentic, its narrators are trustworthy other than Abū ʻUmar Ibn Abī Al-Furātī, and I did not find any impugnment or validation about him.
- The origin of the ḥadīth is agreed upon.

The authentication of Ḥadīth:
- It was recorded by Al-Bukhārī in Al-Manāqib, in the chapter on the polytheists asking the Prophet, may Allah bless him and grant him peace, to show them a verse (3641), and Muslim in the Emirate, in the chapter on his saying, may Allah bless him and grant him peace: ((A group of my nation will continue to prevail upon the truth...)) (1037) with their chains of narrators from the path of ʻUmayr ibn Hani that he heard Mu'āwiyah, may Allah be pleased with him and his remembrance.

Abū ʻUbaydah and Al-Mu'rrij said: Istdrāj means to take someone by surprise in a way he cannot comprehend.

The scholars of semantics said: Istdrāj means to slip to something secretly, bit by bit. You neither take someone by surprise nor declare publicly. It is said: He drew someone gradually to realize what he does. It means: Do not declare publicly nor raise question to him, but infer what he had little by little.

The term Istdrāj is taken from the grade, that is, that one who descends and ascends does this grade by grade, so it was derived from it. it is also derived from Daraj al-Kitāb i.e. to roll it up gradually. It is also taken from Daraj of the people, namely, they died successively, and Daraj of the boy if his steps became near in walking.

Qur'ān 7: 183 (Allah Almighty said):

﴿I ˹only˺ delay their end for a while﴾, I give them a respite. it is derived from Malā and Mulāwah, that is, the lifetime. I said: Tamalyatu, i.e. I lived for long.

﴿But My planning is flawless﴾, meaning, I will befall them with a severe punishment. It was revealed in the mockers whom Allah killed them in one night.

Qur'ān 7: 184 Allah Almighty said:

﴿Have they not ever given it a thought?﴾

Qatādah said

"We were informed that the Prophet of Allah once was on (Mount) Aṣ-Ṣafā and he stated to call all the clans of Quraysh in succession, proclaiming,

(O Children of so-and-so, O Children of so-and-so ! He warned them against Allah's might and what He has done (such as revenge from His enemies)

Some of them commented, 'This companion of yours (Prophet Muḥammad) is mad; he kept shouting until the morning?' Allah sent down this verse

﴿Have they not ever given it a thought? ﴿their fellow man﴾, referring to Muḥammad (Peace be upon him), ﴿is not insane﴾, He is not mad.

﴿He is only sent with a clear warning﴾, the meaning of the verse:

Muḥammad is not mad, rather, he is truly the Messenger of Allah, calling to Truth.

Qur'ān 7: 185 Allah Almighty said:

﴿Have they ever reflected on the wonders of﴾, meaning: in the Dominion of {The heavens and the earth, and everything Allah has created﴾ in them.

﴿And that perhaps their end is near?﴾, they should be warned that their lives may have reached their end, so they may die as disbelieves and will be doomed to punishment.

﴿So what message after this ˹Qur'ān˺ would they believe in?﴾

What discourse after the Qur'ān should they believe in. Then He stated why they turned away from the Qur'ān and would not convert to faith.

Qur'ān 7: 186 Allah (may He be glorified) said:

﴿Whoever Allah allows to stray, none can guide, leaving them to wander blindly in their defiance﴾.

Abū 'Āmr and the reciters of al-Kūfah recited it with Yā' because the speech completed before it. However, the remaining reciters read it with Nūn as resumed speech. Besides, those who put the verb in the jussive, i.e. Sukūn of Rā' by conjugation on Yaḍill.

Qur'ān 7: 187 Allah Almighty said:

﴿They ask you ˹O Prophet˺ regarding the Hour, "When will it be?"﴾

According to ibn 'Abbās (may Allah be pleased with them) said: Jabal ibn Abū Qushayr and Shumayl ibn Zayd, who were Jewish, said: "O Muḥammad! Inform us about the Last Hour? If you are truly a prophet as we know when it will occur?" Whereupon, Allah Almighty revealed this verse.

Qatādah said: Quraysh said to Muḥammad (P.B.U.H): We are your relative, so tell us about its appointed time? Hence, Allah Almighty sent down:

﴿They ask you ˹O Prophet˺ regarding the Hour, "When will it be?"﴾, referring to the Day of Resurrection. ﴿When it will be﴾.

The Poet composed:

When do you fulfill my need

Do not you have any time for it.

﴿When it will be﴾.

Ibn ʿAbbās (may Allah be pleased with both of them) said:

When the end of this world will begin.

Qatādah said: When it will start. It is originally means firm and confinement.

﴿Say﴾, O Muḥammad. ﴿"That knowledge is only with my Lord﴾, He alone knows when it will be and none besides Him has this knowledge.

﴿He alone will reveal it﴾, meaning: He will not show it and will not reveal it.

Mujāhid said: He will not bring it except He. however, as-Suddī said: He will not reveal it.

﴿When the time comes. It is too tremendous for the heavens and the earth﴾, "Its knowledge is heavy on the residents of the heavens and earth, and they do not have knowledge in it.

Neither a close angel nor a sent Messenger has knowledge of its due time.

According to Al-Ḥasan: When it will come, it will be heavy on the of the heavens and the earth and their residents, i.e. it was hard and difficult for people.

He Almighty said further:

﴿And will only take you by surprise."﴾, that is, Hour will start all of a sudden, while you are unaware.

[1393] Abū Aḥmad ʿAbdullah ibn Muḥammad ibn ʿAbdullah ibn Aḥmad ibn Hamirdān al-Rāzī informed us: Abū Al-Ḥasan ʿAlī ibn Muḥammad ibn ʿAmir al-Aṣbahānī informed us, Abū Yaʿqūb Isḥāq ibn Ibrāhīm ibn Yazīd al-Qaṭṭān, said: Hishām ibn ʿUbaydullah said: ʿAmr related to us, on the authority of Saʾīd that Qatādah said: ""We were informed that Allah's Prophet (P.B.U.H) said,

"The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying.[1]"

[1394] it was narrated with chain of transmission on the authority of Hishām: Muḥammad ibn Al-Faḍl informed us, on the authority of Zayd al-'Amī, on the authority of Murrah, that Zayd ibn Arqam (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) said:

"The Last Hour will come at three occasions, when words will increase and actions decrease, and when the people stop to console each other so that everyone will withhold what he has, and when people described the sessions in which Allah is remembered, as Bid'ah.[2]"

Allah (may He be glorified and exalted)

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(1) **[1393] The assessment of the reliability of the chain of transmitters:**

- This chain of transmission is weak, because it is from Qatādah's Mursal; also it contains whom I did not know.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 9/140, and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 10/3197 both of them on the authority of Qatādah, and As-Suyūṭī mentioned it in ((Ad-Durr al-Manthūr)) 3/274 and attributed it to 'Abd ibn Ḥamīd and aṭ-Ṭabarī on the authority of Qatādah.
- Al-Zayla'ī said in ((Takhrīj Ḥadīths and Athār al-Kashshāf)) 1/475: And the ḥadīth is in the Two Ṣaḥīḥ books (Al-Bukharī and Muslim) with other than this wording, they brought it out on the authority of Abū Hurayrah, may Allah be pleased with him, that the Prophet, may Allah's prayers and peace be upon him, said: ((The Hour will be established, and the two men have spread their garments between them, so they will not sell it or fold it, and the Hour will be established after he has finished A man will be fed with the milk of a man who vaccinated him, so he will not feed him, and the Hour will surely come when he will lie down in his basin and will not be given water in it.
- See: ((Ṣaḥīḥ al-Bukharī)) in Al-Raqā'iq (softening), the chapter on the rising of the sun from the west (6506), ((Ṣaḥīh Muslim)) in the temptation, the chapter near the Hour. (2954).

(2) **[1394] The assessment of the reliability of the chain of transmitters:**

- Theme. In it, Muḥammad ibn Al-Faḍl is one of the people of falsehood who used to fabricate the ḥadīth.
- The authentication of Ḥadīth: I did not find it.

﴿They ask you as if you had full knowledge of it﴾,

The commentators said: There is an implication of the verse, estimated by: they ask you about it as if you are aware of it. meaning: You are close to them and a friend of them and a relative of them, this is the view held by ibn ʻAbbās (may Allah be pleased with them) and Qatādah.

Mujāhid and aḍ-Ḍaḥāk said: They ask you as if you are aware of its time.

﴿Say, "That knowledge is only with Allah, but most people do not know."﴾

Qur'ān 7: 188 Allah Almighty said:

﴿Say, "I have no power to benefit or protect myself﴾,

According to ibn ʻAbbās (may Allah be pleased with them): the Meccans said: "O Muḥammad! Why your Lord would not inform you with the goods of low price before the price would raise, so we would sell it and make profits from it.

And why He would inform you of the land that will be infertile so that we will leave it to another fertile land? Whereupon, Allah Almighty sent down: ﴿Say﴾: O Muḥammad! ﴿I have no power﴾ I cannot {I have no power to benefit or protect myself﴾, meaning: I possess no power over benefit or harm to myself.

﴿Except by the Will of Allah﴾, except what Allah permits me to possess it.

﴿If I had known the unknown, I would have benefited myself enormously﴾, refers to money I would prepare for the years of famine during the prosperous years.

﴿And no harm would have ever touched me﴾, meaning: neither poverty nor harm would have afflicted me.

According to ibn Jurayj: ﴿Say, "I have no power to benefit or protect myself, except by the Will of Allah﴾, it refers to guidance and deviation.

﴿If I had known the unknown﴾, when it will die.

﴿I would have benefited myself enormously﴾, I would have done much righteous deed.

﴿And no harm would have ever touched me﴾. Ibn Zayd commented on this verse as it means I would have averted myself evil and harm.

Some terminologists said: Had I known the unseen, I would have done much good, i.e. to know about it so that it would not be hidden from me.

﴿And no harm would have ever touched me﴾, referring to those who denied him.

Muqātil said: These words are attached to the first speech, meaning: I am not able to benefit myself or ward it from any type of harm before it comes, so how can I have the knowledge of the Last Hour?

The speech competed at His statement:

﴿Except with the will of Allah﴾, then He resumed, saying:

﴿And no harm would have touched me﴾, referring to madness.

﴿I am only a warner and deliverer of good news for those who believe."﴾

He warns against the torment and brings good news of Paradise for the believers.

Qur'ān 7: 189 Allah Almighty said:

﴿He is the One Who created you from a single soul﴾, referring Adam (Peace be upon him. ﴿then from it made its spouse so he may find comfort in her﴾, meaning he created from it is spouse to find peace and tranquility in her. ﴿After he had been united with her﴾, meaning had sexual intercourses with her. ﴿she carried a light burden that developed gradually﴾, referring to the discharge of man it was light to her.

Woman does not feel pain, for at that time, the fetus will be just a sperm.

This is proven by the recitation of ibn 'Abbās (may Allah be pleased with them) : (She continued the pregnancy).

Qatādah commented on the verse:

﴿She carried a light burden that developed gradually﴾, means, it became clear that she was pregnant.

Yaḥyā ibn Ya'mur recited it: (Famart) with Takhfīf of Al-Rā', derived from Maryah, that is, the semen remained in, but she was unsure if she became pregnant or not?

﴿When it grew heavy﴾, meaning: When the fetus grows in her womb and she became heavier with the fetus. As it was said Athmar means bear fruit.

﴿And they prayed to Allah, their Lord﴾, referring to Adam and Eve.

﴿"If you grant us good offspring,﴾, a boy as said by Al-Ḥasan, or if he is born human in every respect according to the other view.

﴿We will certainly be grateful."﴾, They feared that their child might be born in the shape of an animal or in a shape other than human!"

Al-Kalbī said: "When Eve became heavy with the fetus, Iblīs came to her in the shape of a man and said: "What is in your womb?" She said: "I do not know! He said: "I fear that he may be an animal." She said this to Adam (Peace be upon him), so both of them remained in concern about that. Later, He came back to her and said: "I am of a high rank to Allah, if I pray to Allah to grant you a human, will you name him after me?" She said: "Yes."

He said: "I will pray to Allah." Then she gave birth to a child." He said: "Name him after me." She said: "What is your name?" He said: "Al-Ḥārith." Had he named himself to her, she would have recognized him. She named her newborn 'Abd Al-Ḥārith.

According to Sa'īd ibn Jubayr: When Adam and Even (peace be upon them) descend to the earth, Adam had sexual appetite, then he made sexual intercourse with her, so she became pregnant.

When her fetus moved in her womb, Iblīs came to her and asked her: "what is this?" would not you in the earth except a she-camel, a cow, goat, sheep, and the like. What makes you know what is in your belly?" perhaps he will be a dog, pig or an ass, what make you know? From where he will come out? From your buttocks, he will cause you die or from your ears or your eyes or your mouth or your belly will be split and you will die accordingly."

Eve feared for this. He said: "Obey me and name him ʿAbd Al-Ḥārith. His name amongst the angels was Al-Ḥārith, you will give birth to a child looks like both of you." She mentioned this for Adam (Peace be upon him), so he said: "Maybe he is our companions whom you know." Then Iblīs came back to her, he continued to allure them until they called him ʿAbd Al-Ḥārith.

As-Suddī said: Eve gave birth to a child and Iblīs came to them and said: "If you will not name him after me, I am going to kill him." Hence, Adam (Peace be upon him) said to him: "I have obeyed you and you drove me out of the garden, so he refused to obey him then the young boy died." Later, Ever got pregnant with another boy, when she gave birth to him, he came to the here and said the like of what he said before.

However, they refused to obey him and the boy died. Then she got pregnant with another child, and then he said to them likewise and said if you would like to overcome me, name him ʿAbdul Ḥārith, that was Iblīs' name and they would not feel for him. By Allah, I will keep on killing them until you name him ʿAbdul Ḥārith. As I killed the two boys. They called him ʿAbdul Ḥārith so he lived.

According to ibn ʿAbbās (may Allah be pleased with them): Eve would give birth to children to Adam and would call them ʿAbdullah, ʿUbaydullah, ʿAbdul Raḥmān, and etc., but they would die.

Then she gave birth to a child and called him ʿAbdul Ḥārith. Concerning them, this verse was revealed.

Qur'ān 7: 190 ﴿But when He granted their descendants good offspring﴾, meaning: human, living and upright boy.

﴿They associated false gods in what He has given them﴾.

Ibn ʿAbbās (may Allah be pleased with them), Sa'īd ibn Jubayr, Abbān ibn Taghlab, ʿĀṣim, ʿIkrimah and the people of Medina recited it: (Shirkan) with Kasrah of ash-Shīn and Tanwīn, that is: partners.

Abū ʿUbaydah said: It means associates with him. However, the other reciters read it: (Shurāka') with Ḍammah of ash-Shīn and Mad as the plural of Sharīk (partner). Singular was expressed in the form of plural, same as in the verse:

﴿Those who were warned, "Your enemies have mobilized their forces against you."﴾ [3: 173], and so forth. the speech completed at this part, and then Allah Almighty said next:

﴿Exalted is Allah above what they associate ˹with Him˺!﴾, it refers to the Meccan idolaters.

The scholars have differed over the interpretation of Shirk attributed to Adam and Eve (Peace be upon them).

The commentators said: It was shirk in terms of Names and attributes not in worship and divinity.

The Scholars of semantics said: They would not intend that al-Ḥārith was their lord by calling their child ʻAbdul Ḥārith, rather they intended to save the child and his mother from any evil, accordingly they called him ʻAbdul Ḥārith.

Similarly, the owner of the house will call himself the salve of his guest, namely, he will respond to him not as the outer meaning of the word refers to.

Hātim composed in this regard:

I am the slave of the guest as he is still

And I have none of the traits of slavery.

Some scholars said:

The verse refers to the idolaters of Adam's offspring. It means He made the offspring associates, so the offspring was omitted and kept the parents to denote them.

It is similar to ﴿And ask the city﴾ (12:82). Likewise, the action of the forefather was attributed to the children in rebuking them with the action of their forefather, as Allah Almighty addressed the Jews who were contemporary to the Messenger of Allah (P.B.U.H):

﴿Then you worshipped the calf in his absence, acting wrongfully﴾ [2: 92]

And He said in another verse:

﴿This is˹ when a man was killed and you disputed who the killer was﴾ [2: 72] and He said as well:

﴿Ask ˹them, O Prophet˺, "Why then did you kill Allah's prophets before﴾ [2: 91] and etc.

This is affirmed by the narration of Ma'mar that Al-Ḥasan said: The verse refers to those who associated from among the offspring of Adam and not referred to Adam (Peace be upon him).

In addition, Qatādah reported from him: It refers to the Jews and the Christians. Allah gave them children, and they turned them into Jews and Christians."

According to ibn Kaysān: The verse refers to the disbelievers, they associated other partners with Allah such as ʿAbdul ʿUzzā, ʿAbdul Lāt and ʿAbd Manāh.

ʿIkrimah said; it was not meant for Adam, yet it was general for Allah people after Adam (Peace be upon him).

Al-Ḥusayn ibn Al-Faḍl said: This view was not accepted by any means as it includes attaching accusations to the prophet of Allah Adam (Peace be upon him). This has been affirmed by combining it in the same address where he said: ﴿He is the One Who created you from a single soul﴾.

When He said: ﴿After he had been united with her﴾, the speech was turned from address into statement, meaning: When everyone of you united with her wife.

Qur'ān 7: 191 Allah Almighty said:

﴿Do they associate ˹with Allah﴾, it refers to the Meccan idolaters.

﴿Those ˹idols˺ which cannot create anything, but are in fact created﴾, it refers to idols.

Ibn Zayd said: Adam had a child and called him ʿAbdullah, then Iblīs came to them and said: "What did you call your child?" He said: They had a child before whom they called ʿAbdullah and he died. They said: "We called

him ‘Abdullah.” Thus, Iblīs said: “You think that Allah will leave His slave with you. By Allah, He will take him as He has done with the previous one.” However, I will tell you a name that will stay with you as you live, so they called him ‘Abd Shams.

That is what Allah Almighty stated in the verse:

﴿Do they associate ˹with Allah˺ those ˹idols˺ which cannot create anything, but are in fact created﴾. It refer to the sun, it creates nothing to be worshiped, and on the contrary, it is one of Allah’s creatures.

And the Messenger of Allah (P.B.U.H) said:

“He deceived them twice, once they were in Paradise and the other when they descend to the land.[1]”

The first view is proven by the recitation of As-Sulamī: (Atushrikun) i.e. do you associate other partners with Allah.

Qur’ān 7: 192 ﴿Which cannot help them, or even help themselves?﴾.

[the verse: 193]

﴿And if you ˹idolaters˺ call upon them for guidance, they cannot respond to you. It is all the same whether you call them or remain silent﴾. Meaning: it refers to idols.﴿They cannot respond to you﴾. Because they have no mind.

﴿whether you call them or remain silent﴾

Qur’ān 7: 194

﴿Those ˹idols˺ you invoke besides Allah are created beings like yourselves﴾, they are creatures, subjugated like you.

﴿So call upon them and see if they will answer you, if your claims are true!﴾ If they are true gods, let them respond to you when you invoke them.

Qur’ān 7: 195 ﴿Do they have feet to walk with?﴾,

They are inanimate objects that neither move, nor hear, nor see.

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(1) **The assessment of the reliability of the chain of transmitters:**
- weak.

﴿Or hands to hold with? Or eyes to see with?﴾, they take with them.

﴿Or ears to hear with? Say, ˹O Prophet,˺ "Call upon your associate-gods and conspire against me without delay!﴾,

O idolaters! Invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort.

Qur'ān 7: 196 ﴿Indeed, my Protector is Allah﴾, meaning: Allah is the one who supports me and protects me from you.

﴿Who has revealed this Book. For He ˹alone˺ protects the righteous.﴾

Qur'ān 7: 197 ﴿But those ˹false gods˺ you call besides Him can neither help you nor even themselves."﴾

Qur'ān 7: 198 ﴿If you ˹idolaters˺ call them to guidance, they cannot hear. And you ˹O Prophet﴾, O Muḥammad! You see the idols.

﴿May see them facing towards you, but they cannot see﴾, the Arabs used to say my house looks at your house i.e. in front of it.

And the Arabs would say: When you come so and so place, and the mountain looked at you, turn to right or to left, namely, you are in front of the mountain.

Abū ʿUbaydah quoted al-Kisā'ī as saying: the wall looks at you, i.e. it was close to you where you can see it.

The poet composed:

If the towns of Tamīm looked at with their eyes

Or the towns of Banu Sabah

It means its plants and herbs.

[1395] I heard Abū Al-Qāsim al-Ḥabībī saying: I heard Abū Zakariyā Al-ʿAnbarī saying:

It means: They looks as if they looks at you.

﴿And you will see people ˹as if they were˺ drunk, though they will not be drunk﴾ [22: 2],

meaning: As if they were drunk. He informed about them with Hā' and Mīm because they were formed in the shape of Adam's children, that is why Hā and Mīm were expressed here(1).

Qur'ān 7: 199-200 Allah (may He be glorified and exalted) said:

﴿Be gracious﴾,

Allah ordered Allah's Messenger (P.B.U.H) to pardon the people for their behavior, this is the view held by Mujāhid.

According to ibn az-Zubayr (may Allah be pleased with him):

"This verse was only revealed about the people's character."

Ibn 'Abbās (may Allah be pleased with them), As-Suddī, aḍ-Ḍaḥāk and Al-Kalb said: It means: Take the surplus of their property, that is, what remained after the children, so what they bring it to you spontaneously, take it and do not ask what other than it.

This was before the obligation Zakat was revealed. When the verse of Zakat revealed, it abrogated this verse, and the Prophet (P.B.U.H) was commanded to take out of them willingly and unwillingly.

﴿Enjoin what is right﴾, 'Īsā ibn 'Umar recited it: Al-'Uruf with two Ḍammah, such as: Al-Ḥulum (maturity). They are two tongues have the same meaning.

Al-'Uruf, al-Ma'rūf and al-'Ārīfah imply every good trait that the one can do it spontaneously and at ease.

The poet said:

Whoever do righteous deeds, will never deprived of its reward

The righteous never be wasted between Allah and the people

'Aṭā' said: "And enjoin what is right" it refers to there is no god but Allah.

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(1) **[1395] The assessment of the reliability of the chain of transmitters:**
- Al-Habībī was impugned by Al-Ḥakīm.
The authentication of Ḥadīth:
- Ibn Al-Jawzī reported it in ((Zād al-Masīr)) 3/307 and he did not attribute it.

﴿And turn away from those who act ignorantly﴾, meaning: Abū Jahl and his fellows. It was abrogated by the verse of the sword.

It was said: When the verse was revealed, the Messenger of Allah (P.B.U.H) said to Jibrīl (Peace be upon him):

((What does this mean? He replied: "I do not know until I ask Allah Almighty, then he came back to him and said:

"Allah commands you to forgive those who wronged you, and give to those who deprived you, and keep relations with those who cut theirs with you.[1]"

The poet composed in this regard:

The good characters are three

Whoever has will be the good man

To give who deprives you and to tie the relations of

Who severe it and to pardon who wrong you.

Ja'far aṣ-Ṣādiq said: Allah Almighty commanded his Prophet (P.B.U.H) with the good manners and there is no verse in the entire Qur'ān more comprising for the good manners that this verse.

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(1) **The assessment of the reliability of the chain of transmitters:**

- It is weak because it is Maqṭū', and it has connected chains of narrators that were authenticated by Al-Ḥāfiẓ Al-'Irāqī in ((Takhrīj Aḥādīth Al-Iḥyā')) 6/310, where he said: Ibn Mardawayh recorded it from the ḥadīth of Jabir, Qays ibn Sa'd ibn 'Ubādah and Anas with chains of narrators.
- Ḥasan.
- It was recorded by 'Abd al-Razzāq in ((Tafsīr the Qur'ān)) 1/246, aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 9/155, Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 5/1638, and al-Samarqandī in ((Baḥr al-'Ulūm)) 1 / 590 All of them are from the route of Umayy ibn Rabi`ah al-Munādī, and it is Maqṭū'.
- And Ibn Mardawayh recorded it in his ((Tafsīr)) as in ((Takhrīj Ḥadīths and Athar Al-Kashshāf)) by Al-Zayla'ī 1/477 connected from the ḥadīth of Jābir, may Allah be pleased with him, and the ḥadīth of Qays ibn Sa'd, as well as Aṭ-Ṭabarānī recorded it in ((Al-Mu'jam al-Kabīr)) 3/143 (2937), and Al-Ḥākim in ((Al-Mustadrak)) 3/218 connected on the authority of Abū Hurayrah, may Allah be pleased with him.

The Prophet (P.B.U.H) said: **(I was sent to perfect good character)**[1].

ʿĀ'ishah (may Allah be pleased with her) said: "The noble characters are ten:

Telling the truth, and sincerity in Allah's worship, and giving charity, and rewarding whoever does favor with you, and maintaining the ties of relatives, and keeping the trust, and avoiding dispraise to your companion and avoid dispraise to your neighbor, and hospitality to the guests, on top of these comes shyness[2].

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(1) **The assessment of the reliability of the chain of transmitters:**

- correct.
- Al-Ḥākim graded it authentic in ((Al-Mustadrak)) 2/670, and Adh-Dhahabī said: It is authentic according to the condition of Muslim, and Ibn ʿAbd Al-Barr in ((Al-Tamhīd)) 24/333 said: This ḥadīth is related to authenticated aspects on the authority of Abū Hurayrah, may Allah be pleased with him, and others on the authority of the Prophet (P.B.U.H). Besides, Al-Albānī in ((Silsilat Al-Aḥādīth aṣ-Ṣāḥīhah)) 1/112 (45).

The authentication of Ḥadīth:

- Al-Bukhārī in ((Al-Adab al-Mufrad)) (p. 100), and Aḥmad in ((Al-Musnad)) 2/381 (8939), and Al-Bayhaqī in ((As-Sunan al-Kubrā)) 10/322.

(2) **The assessment of the reliability of the chain of transmitters:**

- weak.
- And it is narrated on the authority of Aisha, may Allah be pleased with her, and it is attributed to her. Ad-Daraquṭnī said in ((Al-Mu'talaf and Al-Mukhtalaf)) 1/321 after he cited its chain of transmission: This ḥadīth is not preserved. Al-Manāwī stated in ((Fayḍ Al-Qadīr)) 6/3 strongly that the raised is weak, and he said in ((Al-Taysīr)) 2/377: Ibn Al-Jawzī considered him among the weak, and Al-Albānī said in ((Silsilat Al-Ahādīth Al-Ḍa'īfah)) 2/153 Ḥadīth (719): Very weak.
- It was recorded by Al-Bayhaqī in ((People of Faith)) 6/138 (7720), and Ibn Asākir in ((The History of Damascus)) 61/370, and also recorded by: Ibn Ḥibbān in ((Al-Majrūḥīn)) 3/81, translated by: Al-Walīd ibn Al-Walīd Al-Ansī And others took it out.
- Al-Habībī, it was said that Al-Ḥākim lied.
- Abū ʿAbdullah Al-Aṣbahānī, Sheikh Imām, Al-Muḥdith and the good example.
- Abū Bakr Al-Baghdadi, truthful and Hafez.
- Muḥammad ibn Mazyad Ibn Abī Raja Abū Ja'far al-Qurashī, Mawlá of Banu Hāshim.
- It was narrated on the authority of ʿAbdullah al-Kurayb and Abū Dāwūd al-Ṭayalisī. Abū Bakr Ibn Abī al-Dunyā and Muḥammad al-Ḥaḍramī narrated on his authority. Ibn Ḥajar said: Muḥammad ibn Mazyad Ibn Abī Rajā', a sheikh of Ibn Abī al-Dunyā. See: ((Baghdad History)) 3/287, and ((Tabṣir al-Munabbih bitaḥrīr al-Mushtabih) by Ibn Ḥajar 4/1273.

[1396] Abū al-Qāsim al-Ḥasan ibn Muḥammad al-Mudhakkir recited to us: Abū ʿAbdullah Muḥammad ibn ʿAbdullah aṣ-Ṣifār saying: Ibn Abī Ad-Dunyā recited to us, Abū Jaʾfar al-Qurashī recited to me.

Everything will remove from you

Except praise it will last for you

If I were to choose a virtue

I would have chosen the good character[1].

ʿAbdul Raḥman ibn Zayd said: When this verse was revealed, Prophet (P.B.U.H) said; **((How my Lord, and the anger?!))**[2] Whereupon, the verse:

﴿If you are tempted by Satan﴾,

If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him.

The term Nazgh originally refers to being indulged in evil. It is said: Nazagha ʿIrquhu i.e. (the blood vessel) started to beat. It has two dialects: Nazagha and Naghaza. It was said: Be cautious of Nizāgh and an-Nughāz i.e. the slanderers.

Az-Zajjāj said: Nazgh refers to the least action and the least whisper of Satan.

Saʾīd ibn Al-Musayyib said: I witnessed ʿUthmān and ʿAlī and Satan had ignited rivalry between them so that they gave each other a hard time. Then they would not leave until they ask Allah's forgiveness for each other.

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(1) **[1396] The assessment of the reliability of the chain of transmitters:**
- Abū al-Qasīm was impugned by al-Ḥākim.

The authentication of Ḥadīth:
- See: ((Makārim Al-Akhlaq)) by Ibn Abī Al-Dunya 1/31 and in it: not good. ((The Righteous Babysitter)) by Al-Mu`afi Ibn Zakariya 1/320, ((Lectures of Writers)) by Ragheb Al-Isfahani 1/274.

(2) The assessment of the reliability of the chain of transmitters:
- weak. Ibn Zayd weakened it, and he sent it and did not attribute it to the Messenger of Allah, may Allah bless him and grant him peace.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 9/156 on his authority, and I did not find anyone who attributed it to the Messenger, peace and blessings be upon him.

﴿Then seek refuge with Allah﴾, seek protection with Allah.

﴿Surely He is All-Hearing, All-Knowing﴾.

Qur'ān 7: 201 Allah Almighty said:

﴿Indeed, those who fear Allah﴾, refers to the believers.

﴿Then an impulse touches them from Satan﴾, when they afflicted with.

﴿They remember ˹their Lord˺ then they start to see ˹things˺ clearly﴾.

An-Nakh'ī, ibn Kathīr, Abū 'Amr, Al-Aswad ibn Yazīd, Al-Jaḥdarī and Ṭalḥah recited it (Ṭayf). However, other reciters read it (Ṭā'īf) they are two tongues, same as al-Mayt and al-Mā'īt, it refers to something that you are obsessed with.

Some people distinguished between them. Abū 'Amr said: Aṭ-Tā'īf refers to something goes around you, while aṭ-Ṭayf. refers to the whisper of Satan, likewise it denotes touch and insinuation.

Some Meccans said: At-Tā'īf refers to what Satan casts of insinuations. However, aṭ-Tayf refers to touch and obsession.

Perhaps Aṭ-Ṭayf in Takhfīf is derived from Ṭayyafa, such as: Hayyin (kind) and Layyin (lenient).

This is proven by the recitation of Sa'īd ibn Jubayr: (Ṭayyif) with Tathqīl (holding stress on Yā').

According to Ibn 'Abbās (may Allah be pleased with on both of them):

﴿when an impulse touches them from Satan﴾ it means: When they are insinuated by a whisper from Satan, they remember Allah.

Al-Kalbī said: It means: Sin.

According to the recitation of 'Abdullah ibn Az-Zubayr(may Allah be pleased with them): (When an impulse of Satan touches them, they would contemplate).

Sa'īd ibn Jubayr said: It means the man of stifle his anger when he gets angry.

Layth narrated from Mujāhid that it means whoever approaches to do evil then he remembers Allah so he abandons it.

As-Suddī said: It means those who commits misdeeds and turn in repentance to Allah.

Muqātil said: the whenever the righteous one is about to do an evil, he will remember Allah and stop doing it.

﴿Then they start to see ˹things˺ clearly﴾, they become aright and aware of the error of their ways, since the pious one is then one who stops misdeed once he remembers Allah.

The He mentioned the disbelievers, saying:

Qur'ān 7: 202 ﴿But the devils persistently plunge their ˹human˺ associates deeper into wickedness﴾, in reference to the devils' brothers among mankind. They are the disbelievers whom the devils incite them to evil i.e. they cast evil thoughts in their breasts.

The reciters of Medina recited it: (Yumidūnahum) with Ḍammah of Yā' and Kasrah of Mīm, they are two tongues have the same meaning.

Al-Jaḥdarī said: (Yumādunahum) on the pattern of Yufā'ilunahum.

﴿Sparing no efforts﴾, meaning: The devils never cease inciting mankind to commit errors.

Ibn Zayd said: the devils neither get tired nor cease whispering humans.

According to ibn 'Abbās (may Allah be pleased with them):

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them. "

Īsā recited it: (Yaqṣurūn) with Fatḥah of Yā' and Ḍammah of Sād. Both Qaṣara and Aqṣara have the same meaning.

Imru' Al-Qays composed:

My longing for you increases after it decreased

And Sulaymā remained on top of the mountain

Qur'ān 7: 203: Allah (may He be glorified and exalted) said:

﴿If you ˹O Prophet˺ do not bring them a sign﴾, meaning: the idolaters would say to the Prophet (P.B.U.H), "Produce a miracle of your own.", according to Qatādah.

Mujāhid said: They would say: "Why have you not received a miracle?", or, "Why have you not initiated or made it."

Ibn Zayd said: They say: 'Why have not you initiated it of your own accord."

Ibn 'Abbās (may Allah be pleased with both of them) said: They would say: "Why haven not you received it."

Aḍ-Ḍaḥāk said: "Why have not you taken it and brought it from heaven."

Al-Farrā' said: The Arabs used to say: Ijtabaytu, Ikhalaqtu, Irtajatu al-Kalām that is, if someone does it on your own accord.

Ibn Zayd said: the Arabs say this for the one who speaks without preparing for words. {Say} O Muḥammad!

﴿Say, "I only follow what is revealed to me from my Lord﴾. Then He said: ﴿This﴾ in reference to the Qur'ān. ﴿Insight﴾ meaning: proofs, evidences and a clarification.

﴿From your Lord﴾, the singular of it is Baṣīrah (insight).

According Az-Zajjāj: it means paths of your Lord. And the Baṣā'ir are the ways of blood.

Al-Ju'fī composed in this meaning:

They carried their sold the blood of their protector

It originally refers to something when it appears for someone. That is why the shield is called: Baṣīrah.

﴿A guide and a mercy for those who believe."﴾

Qur'ān 7: 204 Allah Almighty said:

﴿When the Qur'ān is recited, listen to it attentively and be silent, so you may be shown mercy﴾.

‘Abdullah ibn Mas’ūd said: “We used to greet each other during prayer, thus, this verse has been revealed.

﴿When the Qur’ān is recited, then listen to it﴾, meaning: When you recite the Qur’ān during prayer.

Abū Hurayrah (may Allah be pleased with him) said: They would speak during prayer, then this verse was revealed and they are commanded to listen attentively(1).

According to Az-Zuhrī: This verse was revealed about one of the Ansari young men. When the Messenger of Allah (P.B.U.H) would read something of the Qur’ān, he would repeat it, accordingly this verse was revealed(2).

Dāwūd ibn Abi Hind reported from Bashir ibn Jabir said: “While ibn Mas’ūd were praying, he heard some people reciting with the Imam, when he finished his prayer, he said: “Is it not the right time for you to understand? Is it not the right time for you to think? When Qur’ān is recited, listen to it and pay attention as your Lord commanded you(3).

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(1) **The assessment of the reliability of the chain of transmitters:**
- weak. And aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 13/345 on his authority.
- Aḥmad Shākir said: This news is uninterrupted.
- See: Ḥashiyat ((Jāmi’ al-Bayān)) by al-Tabarī 13/345 and the ḥadīth has a witness in the two Saḥih books on the authority of Ibn Mas’ūd. He said: We used to greet the Messenger of Allah while he was in prayer.
- See: ((Ṣaḥīḥ al-Bukharī)) Book of Action during Prayer, Chapter What is Prohibited from Speaking During Prayer (1200), ((Sahih Muslim)) Book of Mosques, Chapter on Prohibition of Speaking During Prayer (538).

(2) **The assessment of the reliability of the chain of transmitters:**
- Its chain is weak. And al-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 9/163, and the ḥadīth has evidence with authentic chains of narrators on the authority of Abū Hurayrah, may Allah be pleased with him, that the Messenger of Allah, may Allah’s prayers and peace be upon him, left a prayer in which he recited aloud, and said: Did any of you recite with me above?. The ḥadīth was narrated by Mālik, Aḥmad, the Companions of the Sunan and others, and authenticated by Al-Albānī.
- See: ((Ṣaḥīḥ Abī Dāwūd)) 1/232 (826).

(3) **The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak.

The authentication of Ḥadīth:
- It was recorded by Aṭ-Ṭabarī in ((Jāmi’ al-Bayān)) 9/163. He said: Abū Kurayb

Al-Jurayrī reported Fataḥah ibn ʻUbaydullah ibn Kurayz as saying: I saw ʻUbayd ibn ʻUmayr and ʻAṭāʾ ibn Abi Rabaʾ were speaking and the narrator would relate, so I said: "Why did not you listen attentively to the remembrance? He said: "They looked at me, then they stated to listen to them."

He said: I repeated what I said and they looked at me then they started to listen to them. I repeated what I said for the third them, at this they looked at me and said: "This will be during prayer.

﴿When the Qur'ān is recited, listen to it attentively and be silent﴾[1].

Zayd ibn Aslam reported from his father that Abū Hurayrah said:

"This verse was revealed about raising voices behind the Messenger of Allah (P.B.U.H) during prayer[2].

According to Al-Kalbī: The companions would raise their voices during prayer when Paradise and Fire were mentioned. Hence, Allah Almighty revealed this verse.

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narrated to us, he said: Al-Muharibī narrated to us, on the authority of Dāwūd Ibn Abī Hind, on the authority of Bashīr ibn Jābir, and he mentioned it. The narrators are trustworthy, but Al-Muharibī, who is: ʻAbd al-Raḥman ibn Muḥammad ibn Ziyād, has cursed him, and he is fraudulent, as Ibn Ḥajar said about him in ((Taqrīb at-Tahdhīb)) (3999): There is nothing wrong with him and he was fraud.

(1) The assessment of the reliability of the chain of transmitters:
- Its chain of transmission is authentic. His men are trustworthy
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 9/163, he said: Hamid ibn Masada narrated to us, he said: Bishr ibn Al-Mufaḍḍal narrated to us, he said: Al-Jarīrī narrated to us, on the authority of Ṭalḥah ibn ʻUbaydullah ibn Karīz and he mentioned it.

(2) :The assessment of the reliability of the chain of transmitters:
- Its chain is weak.
- Ad-Daraquṭnī said: In it "Abdullah ibn ʻAmir: Weak, and Sheikh Aḥmad Shākir also said in the investigation of ((Jāmiʾ al-Bayān)) by Aṭ-Ṭabarī.
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 13/346: Al-'Abbās ibn Al-Walīd narrated to me, he said: My father narrated to me, he said: I heard Al-Awzāʾī, he said: ʻAbdullah ibn ʻĀmir narrated to us, he said: Zayd ibn Aslam narrated to us, on the authority of his father, on the authority of Abū Hurayrah. And he mentioned it.
- Ad-Daraquṭnī recorded it in ((As-Sunan al-Kubrā)) 1/326, he said: ʻAbdullah ibn Sulaymān ibn Al-Ash'ath and Abū Bakr Al-Nīsābūrī narrated to us, they said Al-'Abbās ibn Al-Walīd narrated to us... and Aṭ-Ṭabarī's chain of transmission was cited by him.

Qatādah said: They would speak in their prayers about fulfilling their needs when prayer was first obligated. The man would come to them while they were in prayer and he would ask them, how many rak'as did you pray?" How many rak'as are remaining? Thus, Allah Almighty sent down this verse.

According to ibn 'Abbās (may Allah be pleased with them): The Messenger of Allah (P.B.U.H) recited in the obligatory prayer and the companions recited raising their voices, so got him confused. Hence this verse was revealed.

Sa'īd ibn al-Musayyib said: The idolaters would come to the Messenger of Allah (P.B.U.H) when he would pray , and they would say to each other in Mecca: Do not listen to this Qur'ān and make noise in the midst of its recitation, accordingly Allah Almighty sent down the verse:

﴿When the Qur'ān is recited﴾.

Sa'īd ibn Jubayr, Mujāhid, 'Aṭā', 'Amr ibn Dinār, Zayd ibn Aslam, Al-Qāsim ibn Mukhaymrah, Muslim ibn Yasār and Shahr ibn Ḥawshab (may Allah have mercy on all of them): This verse was revealed about the sermon of Friday. We are commanded to listen to the Imām.

According to 'Abdullah ibn al-Mubarak: the evidence of this verse is attached to the Friday sermon is that no orator on the pulpit delivering a sermon, and he would like to recite during the sermon one of the most impressive verses of the Qur'ān, except he would recite this verse before he would start. The he would recite the Qur'ān.

Al-Ḥasan is of the view that it concerns the obligatory prayers and the Dhikr.

Mujāhid and 'Aṭā' said: Silence is a must in two positions: "Upon reciting the Qur'ān while praying and upon delivering the sermon by the Imam.

Sa'īd ibn JUbayyr said: It is concerned with listening on the day of Aḍḥā and the day of Fiṭr, and on Friday where the Imam proclaims recitation.

According to 'Umar ibn 'Abdul Aziz: Listening attentively is obligatory for whoever is preaching.

Inṣāt refers to paying attention.

The poet composed in this regard:

The leader said you should obey the orders of your master

We did not disobey and we listened carefully to what he said

Az-Zajjāj said: Perhaps the meaning of His statement:

﴿Listen to it attentively and be silent﴾, work according to it and do not neglect in it, as the meaning of (may Allah listen to your supplication), meaning: May Allah respond to your supplication.

As for Allah (Glory be to Him) statement:

﴿So you may be shown mercy﴾

Qur'ān 7: 205 Allah (may He be glorified and exalted)

﴿Remember your Lord inwardly﴾, ibn 'Abbās (may Allah be pleased with them) said: Dhikr here refers to recitation during prayer.

﴿With humility﴾, publicly.

﴿And reverence﴾, meaning, secretly. {And in a moderate tone of voice}, meaning, remember your Lord in secret, not loudly, with eagerness and fear.

The scholars of semantics stated that It means: take lessons from the recitation of the Qur'ān, and remember your Lord by obeying him in what he commanded you do out of humility, modesty, reverence and fear of His punishment.

Therefore, it is recommended that remembering Allah in Dhikr is not performed in a loud voice.

Mujāhid and ibn Jurayj said: Allah Almighty commanded them to remember Him secretly as much as He commanded them to humbly supplicate to Him. It is not recommended to raise voices, crying and screaming in supplication.

Allah Almighty said next

﴿Both morning and evening﴾,

It means by day and at night. Aṣīl is the singular form of Āṣāl, such as: Yamīn and Aymān (faith-faiths).

The scholars of language said: It is time between afternoon and sunset.

Then Allah Almighty said:

﴿And do not be one of the heedless﴾.

206: [the verse: 206]

﴿Surely those ˹angels˺ nearest to your Lord﴾, refers to the angel.

﴿Nearest to Your Lord﴾, states that they are near in virtue and mercy, nor in terms of distance and place.

Al-Ḥusayn ibn Al-Faḍl said: May Allah is worshipped by other than the angels. However, those who are near to your Lord are given help and protection.

﴿Are not too proud to worship Him﴾, they are neither arrogant nor too proud to worship Allah.

﴿They glorify Him﴾.

They glorify Him and remember Him saying (May He be glorified). {And to Him they prostrate}, meaning: They perform prayer.

Mughirah reported Ibrāhīm as saying:

"Whoever recites the end of Surat Al-'Arāf, it is up to him to bow down or prostrate."